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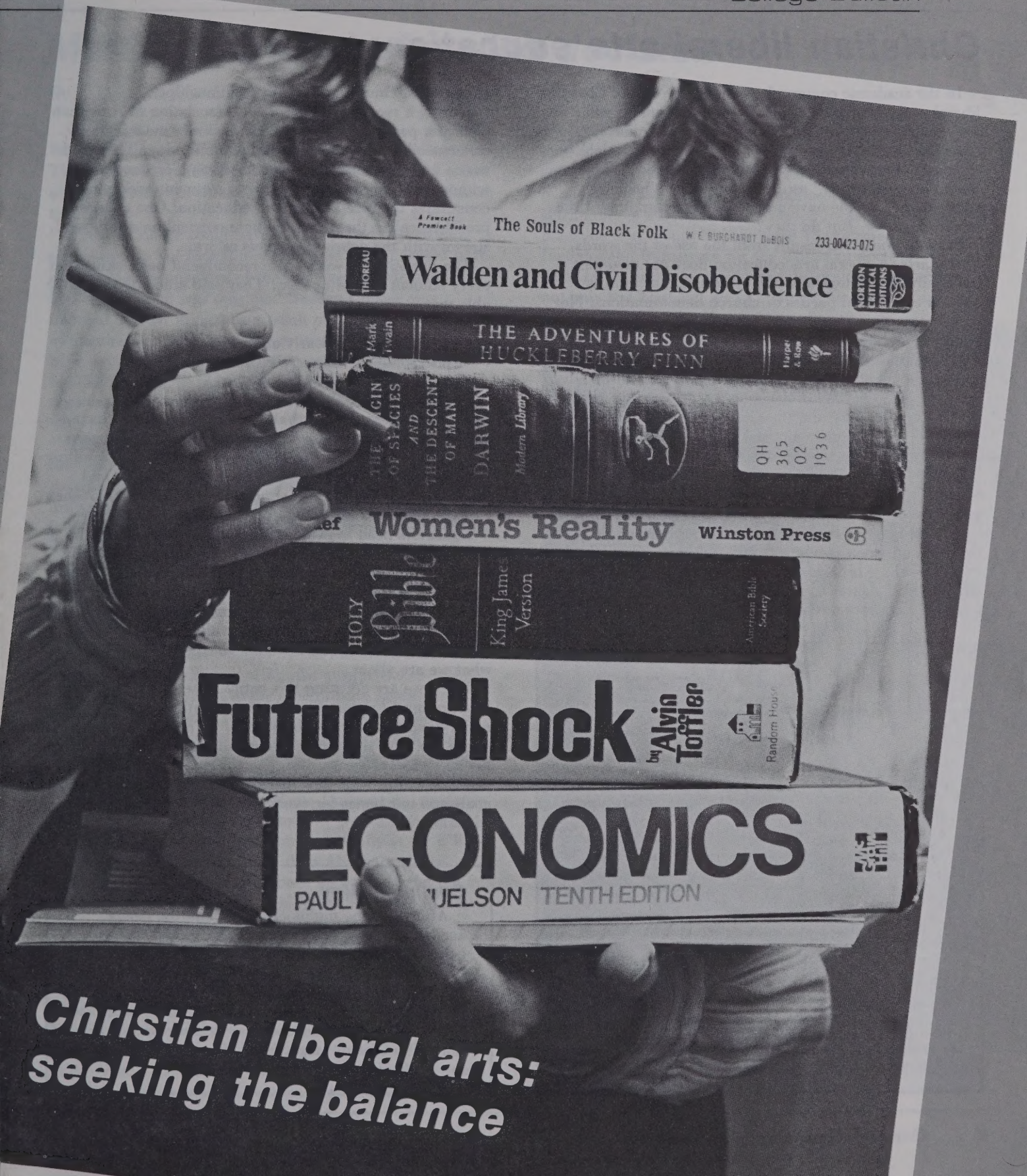
January 1983

College Bulletin



Christian liberal arts: seeking the balance

At issue

Christian liberal arts education: what is it?

In the academic community, we use the label "Christian liberal arts education" as a facile way to explain what we are doing. Sometimes we use the label so frequently that one could justifiably wonder whether repetition might be the key to understanding it. Our references to "Christian liberal arts education" as a kind of verbal shorthand suggests that people have a general understanding of the label's meaning. But do they?

Perhaps confusion results from the use of the words *liberal arts*. A liberal arts education does *not* assume a politically or theologically liberal bias as that term is applied to political parties or church denominations. Nor does it assume a bias toward the disciplines of the arts — music, language, literature, art, etc., although these are important components. Traditionally, a liberal arts education has implied an openness to subject matter ranging over a variety of disciplines — history and the sciences, philosophy and the arts. A *Christian* liberal arts education adds another dimension — the integration of Bible and theology into the teaching-learning process.

Today we sometimes substitute the term general education to convey the same concept. It refers to those core courses that the faculty has deemed essential to understanding our heritage and to living fulfilled lives. General education is fine arts and physical science, biblical literature and European history, economics and expository writing. To be sure, contexts other than courses are vital to general education: chapels, cocurricular activities, friendships, church and family relationships.

During a recent meeting of the Association of American Colleges, participants decried the lack of "meaning and coherence" in undergraduate education today. They said that a baccalaureate degree has become a credential without meaning because of little agreement over what constitutes the core elements of education. One college president called the undergraduate curriculum a junkyard, strewn with the debris of various reforms.

The participants went on to recommend basic skills that every student should possess. They said students should be able to:

- Reason critically.
- Write and speak clearly and cogently.
- Understand the role of a citizen.
- Function effectively in society.
- And make ethical and aesthetic judgments.

They also recommended that every undergraduate have some exposure to non-male, non-white and non-Western perspectives and some understanding of the issues resulting from our society's becoming increasingly scientific and technological. The general education curriculum at Goshen College addresses all of the above areas to some degree.

Educators need to evaluate their programs continually in light of what they consider critical to a liberal arts education. As editors, we attempt to illustrate, to document, to promote in a low-key way the values associated with the type of education Goshen College offers. However, we are discovering that we sometimes have to be more explicit if we are to convey effectively what we are about.

Thus, we are devoting this entire issue of the *Bulletin* to interpreting Christian liberal arts education as we understand the concept. In March, we plan to examine in depth the topic of faith development and its relationship to the academic program. We trust these issues of the *Bulletin* will provide new insights into our purpose, our goals and our hopes for every student who seeks a education here.

—SWS

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Goshen College Bulletin

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Coming in May . . .

After the long nights of winter and the heavy academic work of early March, we would like to usher in spring with a dash of humor. We're planning to have some fun by focusing on humor in the May issue of the *Bulletin*. We welcome your feature articles on outrageous events, some satire on life at college as you remember it, reproducible art that will make us laugh. Send your contributions to the *Bulletin* before March 1.

Making the best of a wise decision

By J. Lawrence Burkholder

Our founders were wiser than they knew when they began Goshen as a denominational liberal arts college. There were alternatives in 1903, and these alternatives are alive even today in the form of religious ideas and cultural tendencies.

Goshen College could have been founded as a Bible school or as a vocational institute. The former would have seemed logical since one of the impulses for Mennonite higher education was religious. Goshen College was founded at least in part as a result of the so-called "great awakening" at the turn of the century. The latter would have supplied the felt need for vocational opportunities besides farming. It is fortunate that Goshen College was organized from the beginning as a liberal arts college. But why?

There are many reasons, but foremost is a reason not fully understood and appreciated. Christian liberal arts colleges and universities have been a most effective instrument of the churches for the preservation of the faith. A cursory view of church history would indicate that if you want to keep the faith, you had better get a college. It is no accident that the founding of colleges and universities follows revivals. The great medieval universities of Paris, Oxford and Cambridge came out of the Christianization of Europe. On the American scene, small denominational colleges by the hundreds followed Methodist circuit riders and Baptist evangelists.

Colleges are essential to the socialization process by which the faith once experienced is understood and elaborated in the cultural context within which it lives. Colleges seek to answer the question, "What does it mean to be a Christian in the world?"

Furthermore, liberal arts colleges facilitate the tendency of the Christian faith to move toward general knowledge. To be sure, the starting point of Christianity is the particular — no less particular than Abraham, Isaac, Jacob, the Apostle Paul and above all Jesus Christ the Lord. But Christian thought has never been able to stay within the confines of the particular. It has moved relentlessly and inevitably toward the universal.

Christian ideas are forever becoming more comprehensive, sometimes even incorporating what would seem to be at first sight to be alien. Take, for example, New Testament Christology. Christology begins with the historical Jesus and ends up in the letter to the Colossians as the cosmic Christ. The Carpenter of Nazareth becomes the creator, sustainer and redeemer of the universe.

Of course, the church throughout its history has appropriated, for good or ill, many ideas from non-Christian sources. Some of our main theological concepts have been influenced by pagan philosophers. The spirituality of Platonism, for example, was so pure and plausible that it supplied for some 15 centuries the fundamental framework for the Christian doctrine of God. The Gothic arches of medieval cathedrals are monuments not only to Christ but also a Platonic hierarchy of being.

Senior Tracey Werner gets a lift to convocation courtesy of junior Steve Bustos. (Goshen News photo)

The Christian college is designed to analyze, evaluate, synthesize, sift, accept and reject intersecting ideas as these are representative of life in its totality.

Mike Hunsberger visits a marketplace during his sophomore year SST experience in Haiti.

Thomism is not just Catholic reflection upon Biblical revelation but also upon Aristotelian mechanics, science and logic.

The liberal arts curriculum is the church's facility for the generalization of Christian thought. The Christian college is designed to analyze, evaluate, synthesize, sift, accept and reject intersecting ideas as these are representative of life in its totality. What is music, art, literature, science, sociology and psychology but formal slices of life lifted up for intellectual examination? The Christian college is where the church looks for understanding of how all aspects of life intersect.

The problem of American Bible schools (in contrast to certain Canadian Bible schools) is that their focus is too narrow. It is narrower than life. The subject matter, albeit essential to the church, is not related to the total stream of culture. Bible schools simply are not prepared to understand the world because they do not avail themselves of that vast accumulation of knowledge that comes from extra-biblical sources. What churches need are members who know and are committed to Christian truth but are at the same time aware of the forces of good and evil in their most complex cultural expressions.

Openness to the world is, of course, relative. If the term "liberal" refers to the degree and manner by which a Christian college exposes itself to the world, Christian colleges are liberal not without qualification. Nevertheless, Christian colleges run the risk that faculty and students may be attracted to ideas that are threatening.

For that reason, some parents these days are not ready to expose their children to a liberal education. They are particularly concerned about how the Bible is taught. Seldom do they worry about what their children will pick up in chemistry class. With respect to chemistry, their only concern is that students get the latest and the best. But they are concerned, and quite legitimately, about what happens in the Bible and religion department.

When it comes to Bible study, they are inclined to think that they know what should be taught and how it should be taught. The language that is used and the doctrines that are taught are expected to correspond to what they teach in the home and Sunday school. They are willing to concede that scholarship is admissable until it challenges perceptions which are current in the churches. To teach Bible in a church-related college is not the same as to teach physics and/or history. Teaching is limited by concerns for orthodoxy. This is just a fact of life.

There are no simple answers to questions of how a college can be committed to a religious tradition and to scientific objectivity at the same time. Let us frankly admit that objectivity is relative. No institutions are completely open. All have their points-of-view. All are limiting — some more than others and at different places.

But the issue of academic freedom is only part of the picture. If we go deeper and broader, we will find that the relation between Christianity and the liberal arts is not simply one of conflict. We will find that Christianity provides the spirit within which the liberal arts flourish.

It is no accident that the Christian church has been the great carrier of the liberal arts in the Western world. Why? Because Christianity is a religion of love and

Therefore, the enemy of the liberal arts is not merely a narrow mind but a constricted heart. To participate in the liberal arts is to share, love and suffer.

concern for the totality of human experience. It is no accident that the Renaissance, Enlightenment and science flourished in Christendom. They follow from respect for and the enhancement of all that is truly human.

The Christian spirit is bound to express itself eventually in the liberal spirit. What are music, art, literature, language and science but humanity sharing its experience of being human? Therefore, the enemy of the liberal arts is not merely a narrow mind but a constricted heart. To participate in the liberal arts is to share, love and suffer. How can one read history without pity; how can one listen to music without sympathy; how can one study science without awe; how can one learn a foreign language without empathy; how can one study theology without wonder?

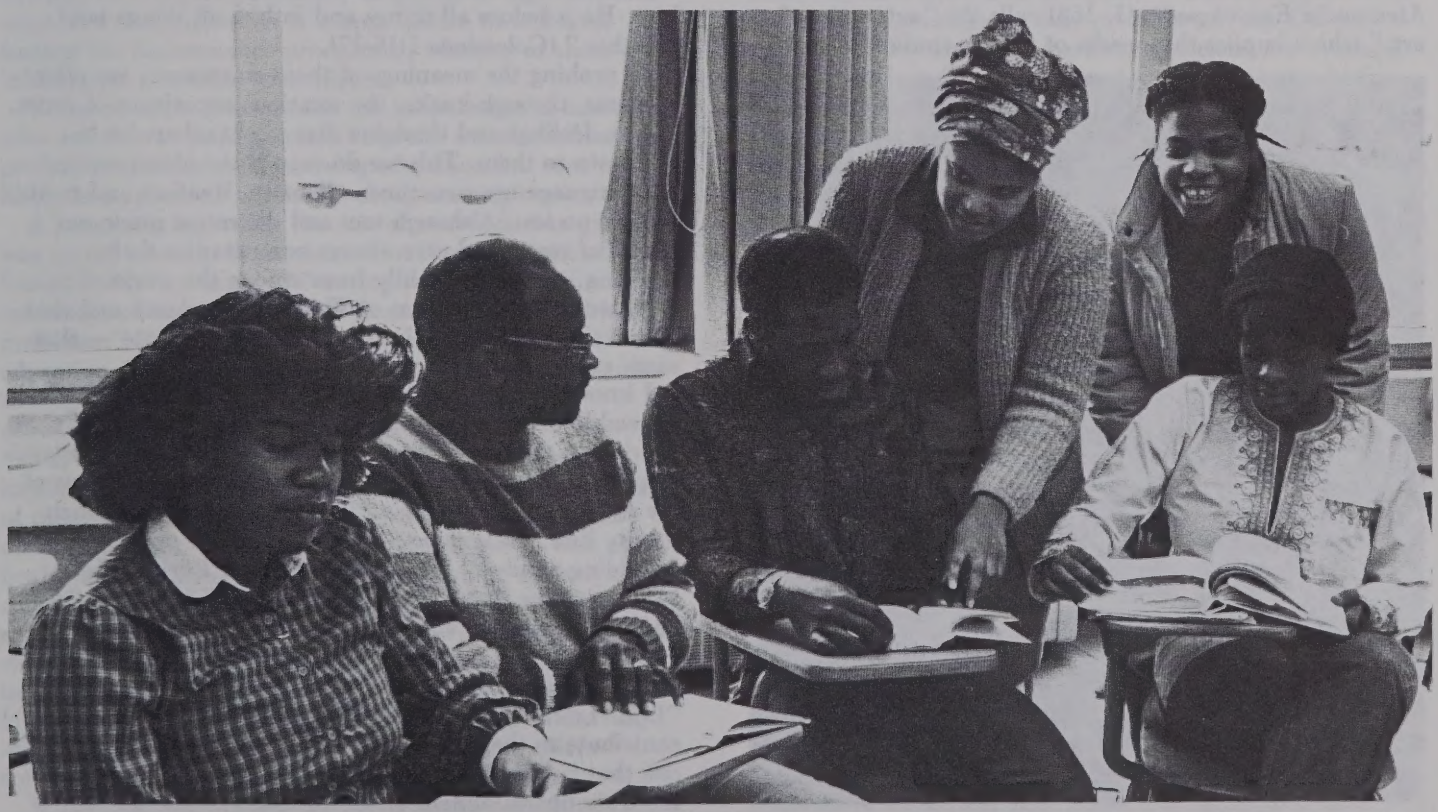
The relation between Christian commitment and the liberal arts cannot be solved in formal terms — allowing this and no more. It must be solved on another level — the level of the spirit where love, respect, caring, confidence, hope and faith provide an atmosphere of mutual care and concern within which the total human being is free to grow to full humanity. The atmosphere within which the liberal arts flourish is the connection between Christianity and liberal learning.

In practical terms, it means that teachers care for the total experience of students. It means that students will care for each other. It means an atmosphere of respectful tolerance within which responsible attitudes are encouraged. It means an institution that will run risks in relating to students in the process of growing up.

In recent years Goshen College has attempted to become a truly liberal institution in a manner that goes beyond usual considerations. It is trying to be humane. By drawing upon certain emphases of Mennonite theology, reinforced by modern scientific knowledge about human development, it is attempting to provide a unique situation within which people respect and care for each other.

Faculty and student well-being in its broadest and most generalized embodiment is the goal of Goshen College. This implies concern for intellectual freedom, personal development, social interaction, spiritual growth. An institution is not truly liberal unless it takes all aspects of human development into consideration. The uniqueness of Goshen College is the manner in which it seeks to bring Christian faith and the liberal spirit into a unity called liberal arts education.

J. Lawrence Burkholder is president of Goshen College.



Wilma Bailey, assistant professor of urban and black ministries, directs the work of students in a class.

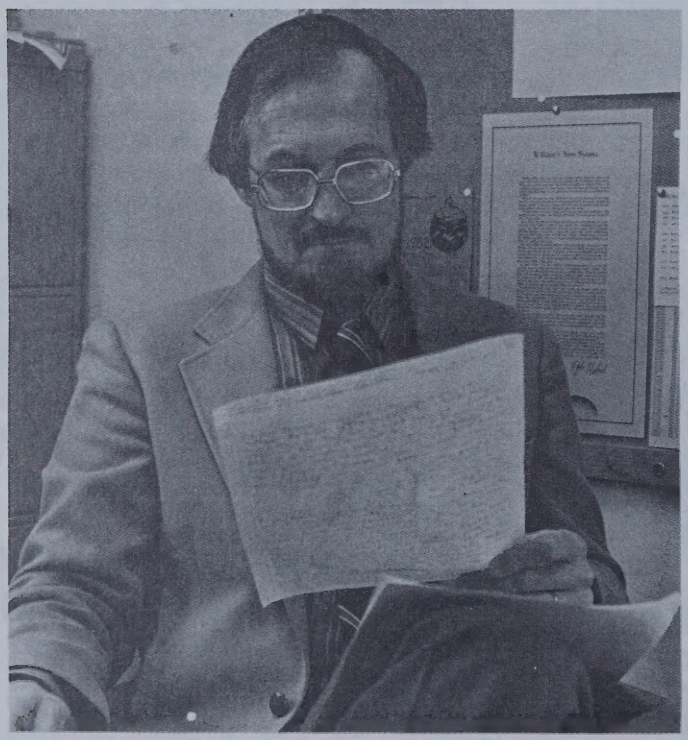
Challenging students to commitment

By Ervin Beck

Humanities 400, "Books and Ideas" — the only literature course and the only survey of Western culture required of all students at Goshen College — presents a "frame of reference for upper-level students to synthesize their learning." To that end, students from the arts, sciences and professional programs consider their academic majors and their life commitments in the context of the best that has been thought and said in Western letters.

Students ascend the ladder of truth with Socrates to a vision of Absolute Beauty; descend into the Inferno with Dante and Virgil; visit Utopia with Raphael Hythloday; cultivate a garden with Candide; discover the heart of darkness with Marlow; and wait interminably for an unarriving Godot with Vladimir and Estragon. At the end, they write a paper showing how the works connect with each other and how they personally connect with the works.

In thus fostering the integration of learning, we teachers of literature at Goshen College both join with and depart from our counterparts in secular settings. We depart from them in redefining, in effect, the role of literary study for Christians. Most important, we go beyond what the *Mennonite Encyclopedia* (I, 168) calls the "autonomy of art," which implies that works of art are studied as ends in themselves. Instead, as noted above, we "use" literature for a specific purpose, challenging our students to commitment, which affects both the works we choose to teach and the way we teach them.



Ervin Beck is professor of English at Goshen College.

We tend to choose works that are idea-oriented and to interpret them according to the dominant ideas of their times, always with an eye to their relationship to received Christian ideas. Sometimes students say that we find too many "hidden meanings"; and we often sense that we are indeed allegorizing too much. Nevertheless, we willingly use literature as the handmaiden of students' intellectual and spiritual development.

In one other important respect, however, we assiduously pursue the goal of any literature teacher: the steady exposure of students to the achievement of Western authors, which constitutes a claim on their awareness parallel in importance to the biblical and theological studies found elsewhere in the general education requirements. One of our mottoes comes from the Roman playwright Terence, who said, "Nothing human is alien to me." Another more intriguing one comes from St. Paul, who said, "All things were created through him and for him. He is before all things and in him all things hold together " (Colossians 1:16-17).

In probing the meanings of those statements, we offer students, through books, the vicarious experience of times, places, feelings and thoughts that might otherwise be unknown to them. This we do even if the ideas, scenes and language are sometimes offensive. Realism and truth require no less. Although tact and discretion guide our choice of texts, and care always accompanies their teaching, we choose boldly from among the works that represent the mainstream of Western experience and that allow students to enter into — and then evaluate — that same experience.

I know of one Christian college that requires its students to read books such as *The Robe*; another emphasizes C.S. Lewis and the other Oxford Christian writers. Such schools respond to the challenge of unorthodox representations of life by imitating Bunyan's Pilgrim as he passes through Vanity Fair, exclaiming, "Turn away mine eyes from beholding vanity!" We prefer that other Puritan, John Milton, whose "true warfaring Christian" is able to "see, and know, and yet abstain."

Of course, we trust that our students — in "Books and Ideas," as well as elsewhere — will choose Pilgrim's "Life! Life! Eternal Life!" But insofar as we are able to contribute to their choice, we will make it a free one, and one that is fully aware. In that way we will contribute to the truly liberal dimension of Christian education at Goshen College.

Nursing students need broad, deep education

By Anne Hershberger

I met Teresa while serving as health coordinator at the Cities-In-Schools, Inc., Adolescent Pregnancy Prevention Program in Washington, D.C., last year during my sabbatical leave. She was 14 years old, three months pregnant, had no independent funds and was asking that her parents not be told of her pregnancy. She was not seeking an abortion, yet she could not care for a baby on her own and giving her baby up for adoption was unacceptable in her culture.

Teresa's situation exemplifies one of the dilemmas facing nurses today, dilemmas caused by increasingly complex demands, roles and technology. Technological advances have led to unprecedented ethical dilemmas, which are often thought to require the physician's decision.

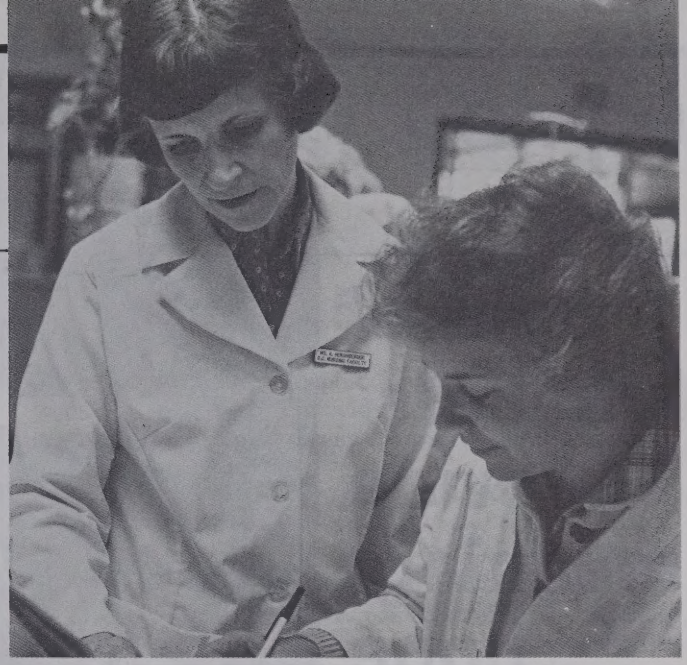
These decisions are really the client's or the client's family's decisions. Those involved frequently seek guidance for thinking through options from their nurses who, in the acute-care clinical setting, are available to them day and night. Examples of such dilemmas are whether to accept a potentially helpful, but high-risk and unproven therapy; when is it appropriate to withhold further life maintenance procedures; whether to share all information available with clients.

These complex issues make the preparation of nurses who are able to respond most helpfully a real challenge. A profusion of ideas about nursing education has resulted, likely in response to confusion about nursing's role.

A consensus regarding the role of nurses is emerging and was stated recently in the American Nurses' Association Social Policy Statement: "Nursing is the diagnosis and treatment of human responses to actual or potential health problems." This definition helps to clarify the kind of educational preparation nurses *need*. Nurses must be able to diagnose and treat *human* responses, not just physiological or psychological ones.

The ability to diagnose and treat human responses implies the need to develop thinking skills and knowledge of the whole human being through study of social and natural sciences, the humanities and religion as well as health and health problems. Simply learning current nursing practices does not prepare one adequately. This type of education prepares the nurse to work with persons experiencing problems known now, not those yet unknown, and with solutions learned in the past in different circumstances. Instead, the teaching of nursing must take the form of involving students in problem-solving based on a broad scope of knowledge.

While studying biomedical ethics at the Kennedy Institute of Ethics at Georgetown University last year with graduate students in various fields, I realized anew the importance of bringing a broad background to very difficult problems. The quick, simple solutions to dilemmas in health care are not useful. When no desirable solutions are available, and decisions must be made, every facet of the problem must be weighed carefully to reach the "best" decision. Both a depth and breadth of knowledge, as well as Christian compassion, are vital in making such decisions.



Anne Hershberger, associate professor of nursing, supervises junior nursing student Tonya Miller.

At a Christian liberal arts college, nursing students are asked to learn about many aspects of human response and apply this knowledge in their problem-solving. On such a campus the resources for learning wholeness are available.

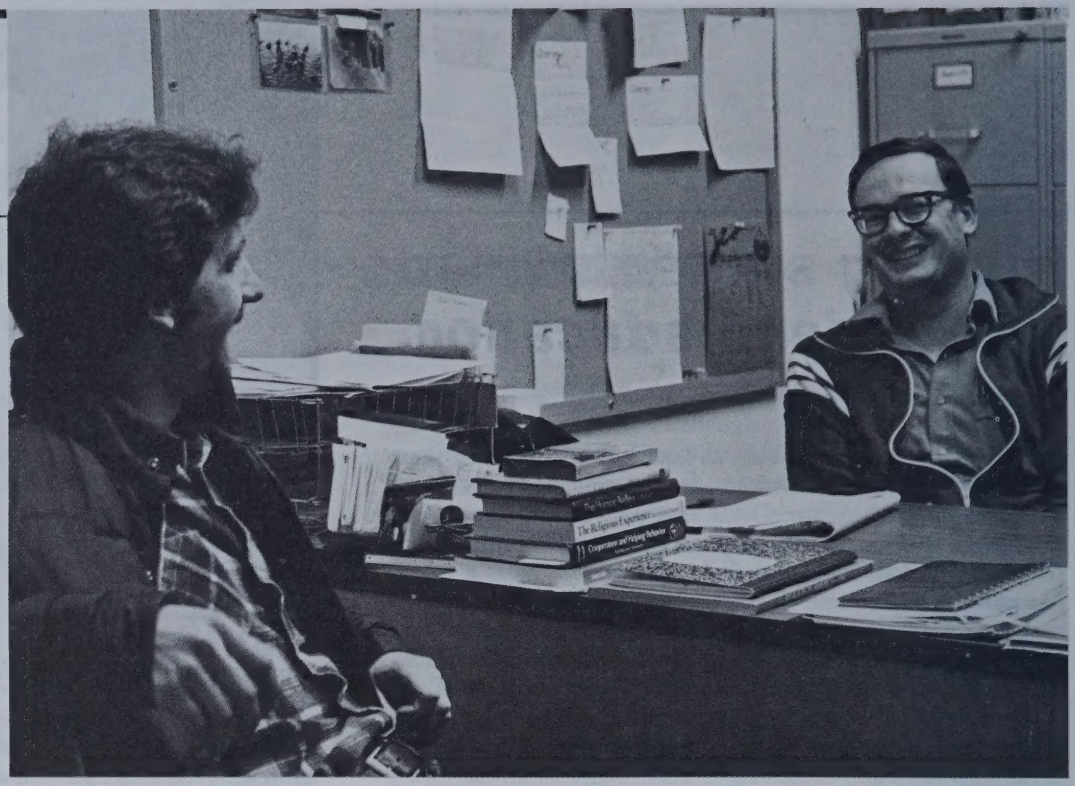
Learning in a Christian liberal arts context also has something to do with what Christ must have meant when He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Life is more abundant when one has a fuller understanding of the world, one's place in its history, the world's varieties of cultures, people and languages, and of Christ's love and our potential contribution to the well-being of others.

For a student the "abundant life" may be perceived in a special way. Asked to describe the value of studying nursing in a Christian liberal arts setting, a number of Goshen College nursing graduates all referred to the faculty. One said, "The faculty was so available whenever I needed help. They seemed to be interested in me as a person, not just as a nurse." Another wrote recently, "Now that I've been working for a year and a half, I think less about the disease the patient has and the skills I have to perform and more about the total health of the human being I'm working with. . . . I think I'm beginning to tap the depths of my education, and I'm glad my education had depths to be tapped."

I have taught nursing over a 20-year period at two state universities and at Goshen College. I am convinced that integrating knowledge from many disciplines with a Christian bias is the most effective way to communicate concepts of wholeness and health to students and thus affect the well-being of the clients they serve.

'Control beliefs' provide meaning, hope

By Duane Kauffmann



Professor of psychology Duane R. Kauffmann shares a laugh with junior Thomas Charles.

Several years ago, philosophy professor Nicholas Wolterstorff published a small book entitled *Reason Within the Bounds of Religion*. He challenged Christians in all academic domains to bring their religious beliefs into their professional activities in more integral ways. He suggested that faith convictions, which he called "control beliefs," become the benchmark in the "devising and weighing of theories."

Unfortunately, professors at a small liberal arts college often cannot find the time and energy to devise theories which reflect their "control beliefs." Instead, we who are Christian behavioral scientists examine, criticize and adopt — usually with some caution and "Christianization" — theories which are founded on humanistic, naturalistic or mechanistic assumptions.

We hope (rationalize?) that we might adopt these theories, and/or their related practical applications, without also adopting the assumptions on which they are based. For example, in a philosophical statement entitled *Mennonite Education: Why and How?*, the theories of learning given most consideration are behavioristic and Freudian. On the other hand, it is difficult to create a "Christian theory of learning," as I have attempted to do.

But perhaps if we as educators cannot create our own theories, we might make our students aware of the risks inherent in borrowing theories based on secular control beliefs. And we can pass on to them the need for theories based on Christian assumptions for a focus in their later professional lives.

Wolterstorff's invitation to invest our theorizing with our faith must also flow into our other academic activities. As behavioral scientists, our beliefs must inform our choice and strategy for doing research and the interpretation made of the findings, including implications for the work of the church and its agencies. In the Psychology Department at Goshen College, these considerations have led to research comparing attitudes and decision-making strategies of Mennonite church members to those of students and faculty. We have also examined whether including the word "Christian" in an appeal for funds for a charitable agency increases giving. (It does.)

Our control beliefs also have implications for the educational task itself. Recent findings by psychologists and educators demonstrate that cooperative educational activities (might these fit our belief in peoplehood?) produce as much or more learning than the competitive systems we have borrowed from traditional education. Other behavioral findings show that giving "external" rewards for intrinsically interesting activities, e.g., learning, results in diminishing the intrinsic interest. Integrating such findings with our control beliefs provides a continuing challenge in the Christian liberal arts college.

It is the burden and the opportunity of the behavioral disciplines to help us understand ourselves and the institutions of which we are a part. For the Christian active in the behavioral sciences, the most significant control beliefs focus on the subject matter which is central to our concerns, namely human beings. As Christians, we believe that humans have a special place in God's world and possess "God's image" (along with the "old nature" to which the Apostle Paul refers) in their potential.

Thus, as we move into a fast-paced, mechanized and technological world, we can build on these assumptions to prepare ourselves and our students to understand the effects of change on people and on the institutions which affect their lives. As we direct our theorizing, research and teaching to understanding these contemporary social issues, the Christian behavioral scientist stands at a distinct advantage over secular colleagues, for the control beliefs to which we subscribe provide meaning and hope.

Lilly challenges college to raise $1.5 million

Lilly Endowment, Inc., of Indianapolis has authorized a grant of $500,000 to Goshen College for energy-saving renovations, academic equipment and other capital improvements. In order to receive the funds, however, the college must raise three dollars for every one dollar pledged by Lilly or a total of $1.5 million by Nov. 30, 1985.

Among the major capital needs facing the college in the next 10 years is the renovation of Science Hall, said business manager J. Robert Kreider. Built in 1915, it is one of the oldest buildings on campus. The Lilly Grant would permit the installation of energy-efficient windows and air conditioning in equipment rooms and the updating of laboratories.

Energy-efficient windows are needed in the Administration Building and Coffman Hall, the second oldest dormitory on campus. A substantial part of the renovation would also provide space in Coffman's basement for a new student computer facility and four offices.

"If we meet the challenge," Kreider said, "those three buildings will receive the attention they've needed for years." The college plans to raise its part of the money through solicitation of funds designated for the projects.

J. Lawrence Burkholder, president of Goshen College, said this Lilly Endowment grant would make a significant contribution to Goshen's program of renovation and modernization of its facilities. "The endowment goes to the heart of a major problem facing institutions of higher education," he said, "and that is how to reduce or, better yet, to eliminate deferred maintenance. Goshen College is most appreciative."

Roth patents product for microbiology

Two United States patents have been awarded to Redigel®, an invention of professor of biology Jonathan Roth.

Redigel®, a sterile, pectin-based liquid medium, is "essentially a replacement for agar solution," Roth said. Agar, a seaweed derivative, is used to form a gel environment for the laboratory culture of miocroorganisms. While the substance creates an excellent basis for microorganism growth, it is complicated and time-consuming to use. Redigel® produces results similar to agar, but is much easier to use, he said.

"Redigel® represents totally new technology," Roth said of his invention. "Many schools that haven't previously had the facilities to do microbiological study will be able to offer such study now." The patents cover the processes used to manufacture the product.

The research and development of Redigel® was underwritten by Goshen businessman Mel Kosnoff, who is also handling the marketing of the product.

Sophomore wins Indiana music award

Robert O'Brien, a cellist and sophomore music major, won the Indiana Music Teachers Association award in the college-level strings division. The son of John and Edith O'Brien, Columbus, Ga., he is a student of professor of music Mary K. Oyer. In February he will travel to the University of Illinois, where he will compete in the Music Teachers National Association regional contest.

Overseers raise tuition, plan program cuts

Because of continuing inflationary pressures, the Board of Overseers raised the cost of tuition, room and board almost 5 percent to $6,390 for the 1983-84 academic year. The increase reflects a similar change in the consumer price index for the 12 months ending Oct. 31.

Despite the increase in student fees, college administrators are planning to hold the unrestricted budget near the current $8.3 million level because the enrollment is projected to decline by 6 percent to 953 full-time students. This means that programs will be phased out to bring the budget into balance.

To this end, the board endorsed a "Procedure for Academic Program Review" that outlines the process for dropping programs. The board also acted to begin yearly evaluations of teaching and non-teaching faculty "in light of the goal for program quality."

More positively, the board addressed ways that the college might attract increased support. The overseers enthusiastically received a proposal to bring leaders from the various conferences onto campus for consultations. The purpose would be to "build loyalty, a sense of ownership and mutual accountability" between the college and the churches.

The board also asked the Mennonite Board of Education to conduct research on why Mennonite college-age students choose to attend non-Mennonite colleges or choose not to go to college at all. Fewer than half of all Mennonite undergraduate students attend Goshen, Eastern Mennonite or Hesston colleges.

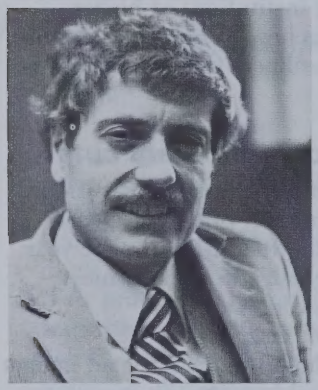
The board will hold its next meeting March 11 and 12.

SST produces positive changes, study shows

Studying abroad conjures up images of learning a new language, visiting sites of historical and architectural interest and sampling exotic foods. But what impact does such study have on the development of students' personalities?

Norman L. Kauffmann, dean of student development, sought to answer this question during his doctoral studies in higher education at Indiana University-Bloomington. He successfully defended his dissertation, "The Impact of Study Abroad on Personality Change," Nov. 30.

An intensive 14-week period of study like Goshen's SST program produces significant changes in three areas of students' personality development, Kauffmann concluded. These are an increased interest in reflective thought, more concern for the welfare of others and greater self-confidence and self-esteem.



Kauffmann based his study on data gathered from 126 students who had participated in SST and from two control groups of 90 students at Eastern Mennonite College, Harrisonburg, Va., and Bethel College, North Newton, Kan.

After studying abroad, students significantly "increased more in their liking for reflective thought and academic learning than those who stayed on campus where the focus was almost exclusively book learning," Kauffmann reported. He said this contradicts occasional concerns that "the SST program is academically 'soft' and is perceived an an 'easy' way to obtain credit."

Students also showed gains in their concern for others after studying abroad. During interviews Kauffmann found that "students strongly believe that SST was the experience that encouraged them to change from a more self-centered to a more other-centered person."

Finally, SST participants showed significant growth in self-confidence, self-esteem and independence after studying abroad, Kauffmann learned. He said they "admitted to fewer attitudes and behaviors that characterize socially alienated persons and demonstrated a decrease in anxiety level."

In conclusion, Kauffmann said his findings "imply that liberal arts colleges can use a Study-Service Trimester abroad as an important component of general education. Challenging a student to cope with a new situation with the support of a faculty leader and a small peer group is an excellent way to encourage personality development."

Laarman to address symposium in Austria

Edward J. Laarman, assistant professor of religion, will address a "Peace Movement Symposium" to be held Feb. 18-21 in Salzburg, Austria. He has been invited by the symposium's planners, the Club of Rome and the International Federation of Catholic Colleges, to present his paper on "The American Bishops: Moving to the Forefront of the Peace Movement."

Computer science, physics faculty sought

Goshen College seeks candidates for two faculty positions with work beginning in late summer. Applicants for the positions should send resume, graduate transcripts and a letter of application naming three references to Victor Stoltzfus, dean of the college, by Feb. 15.

Stoltzfus also invites nominations for these positions. He especially welcomes nominations of women and minority candidates.

Candidates for assistant or associate professor of computer and information science will teach data processing courses and possibly manage campus data processing. A doctorate or master's with experience is preferred.

The Physics Department seeks candidates with doctoral-level solid-state research experience or unusual potential for participation in part-time research with support.

Calendar

January

21 ..... Artists Series, Indianapolis Symphony
26-28 ..... Staley Distinguished Christian Scholar Lectures, Ronald Goetz
30-Feb. 5 ..... International Emphasis Week

February

3 ..... Olive Wyse Honor Lecture
10-13 ..... *The Magic Flute*, GC Opera
10 ..... Christians in Education Conference
26-27 ..... Artists Series, The Chester String Quartet
28-March 4 ..... Sexuality Emphasis Week

March

4-6 ..... *Romanoff and Juliet*, GC Players
9-10 ..... Christian Vocation Emphasis Days
11-13 ..... *Romanoff and Juliet*, GC Players
11 ..... Carnival XI
11-12 ..... Board of Overseers Meeting

Janette Preheim spent the fall of her junior year on SST in the People's Republic of China. She and a Chinese friend model the traditional dress of a Chinese minority group.

Culture for service = serve the people

By John A. Lapp

Visiting a Goshen College SST group on location is always a stimulating adventure. Last year in Central America and now this November in China, I am impressed anew with the resourcefulness and adaptability of these young people as well as their capacity for learning and service.

Each SST location and likely each unit has its own style and spirit. Each location requires a different set of demands and adjustments. Costa Rica is an experience in a modernizing Latin culture. Honduras is an experience in a more traditional Latin culture. Belize and Haiti are black cultures where poverty is seemingly endemic. In each of these locations, students immerse themselves in the culture by living with a host family and in service assignments that vary from counting migratory birds to teaching music to planting trees to assisting in medical clinics.

Students who participate in SST units in Marxist societies — Poland, East Germany and China — find their entree into the local cultures through a university setting. Here, where social services and education are centrally administered, students have found the teaching of English to be an equally good means of getting immersed in another cultural setting.

China has been a unique location partially because of the 25-year alienation between North America and the People's Republic but also because of the unique service opportunities our students have had there. Part of the four modernizations of post-Maoist China has been a national policy to promote the study of English. Goshen undergraduates, beginning in 1980, have been able to contribute to that policy as language informants at Sichuan Teachers College in Chengdu.

Here the 21 students are divided into pairs and assigned to assist Chinese English teachers. In practice, they virtually take over the classrooms and for nine weeks concentrate on listening and conversation skills. Though few are in teacher education and most have never taught before, they have managed to develop a learning situation which has become noteworthy in one of China's largest provinces; the word in the Provincial Bureau of Higher Education is that Chinese students at Sichuan Teachers College have the best mastery of English in the province. The vice director of the bureau, Mrs. Yui, is so pleased with this performance that she expressed the hope to Arlin Hunsberger, director of international education, and me that this program "continue without end."

Another point of uniqueness in China is that this cross-cultural encounter is based on the principle of exchange. Goshen students are given an opportunity to study China and Chinese in China; Sichuan teachers have an opportunity to study American culture and English language in North America. Neither the college nor the provincial bureau have to expend any dollars or yuan to the other. This exchange has developed a sense of trust and confidence so that now the minister of education in Peking has used this exchange as the most desired model for other provinces and institutions to follow.

Crossing cultural boundaries is risky and precarious. In the field of international education the failures are as conspicuous as the successes. I am quite convinced that the success of the Study-Service Trimester at Goshen is rooted in a tradition which has never been totally at home in any society and has found its meaning in a community that transcends the boundaries of nation, race and class. This same tradition has said that service, no matter how mundane, is the appropriate form and goal of human encounter. For Goshen, "culture for service" is easily translated into the Chinese ideal of "whatever we do is to serve the people." The poet Paul Engle says it well in his poem "China":

> From the round moon, earth is less than a star,
> No countries visible — too far, too far —
> No China, no America, no nation
> Too loudly bragging its unique creation,
> Only a sphere where cities, fields, seas scatter
> Over deep rock, and only people matter.

John A. Lapp is the provost at Goshen College.

Family

Open house attracts 110 persons

Ninety-five students and 15 parents from Canada, Colorado, Illinois, Indiana, Iowa, Michigan, New York, North Carolina, Ohio and Pennsylvania converged on campus Nov. 12-13 for a Student/Parent Open House.

Students and their parents attended convocation and classes, met with professors and faculty members and, in separate sessions, had time for discussion and questions with admissions and student finance personnel. Special features of the weekend included the Goshen College Jazz Band concert and ice cream and volleyball in the Union.

Goshen College offers another Student/Parent Open House Feb. 25-26. Open houses for students will be held Feb. 4-5 and March 25-26.

Causes, relief for stress studied

Slapstick movies, exercise bicycles and clowning were three of eight "tension-relievers" highlighted during Stress Emphasis Day Dec. 1. Sponsored by the Campus Health and Wholeness Committee, Stress Emphasis Day was an attempt to "identify and deal with the stress sources in our lives," said Norman Kauffmann, dean of student development.

In what Kauffmann called the "analysis before the prescription," Kathryn Devanny, director of the Wellness Center, South Bend, Ind., identified sources of stress in convocation. Then interested persons participated in any of the booths set up in the Union, including biofeedback techniques, nutrition, meditation and support networks, massage and imagery and free blood pressure checks.

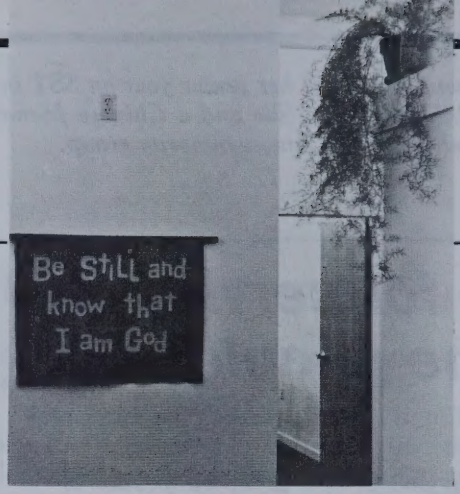
Kauffmann attributes high stress levels on campus to "increased competition for the grade or the dollar in society" and the fact that the 14-week trimester condenses information which 13 years ago filled a 16-week semester format.

Goetz will give Staley lectures

Ronald Goetz, professor of theology at Elmhurst (Ill.) College, will give the Staley Distinguished Christian Scholar Lectures Jan. 26-28. He will lecture on the atonement in three chapel presentations and a faculty meeting. He plans to concentrate on how faith in the atonement enables Christians to endure suffering.

Schmucker urges completion of FAFs

All current and prospective Goshen College students are strongly urged by director of student finance Walter Schmucker to complete and mail their Financial Aid Forms by Feb. 15. The forms are available from the office of student finance at Goshen College and high school guidance offices. Filing the form is the first step toward receiving financial aid for the 1983-84 academic year.



Quiet Place dedicated

A new facility designed exclusively for meditation and personal worship was dedicated Nov. 23. "The Quiet Place," renovated from an apartment in Kulp Hall dormitory, has six small rooms with a chair, lamp, a Bible and a writing shelf for personal worship and journaling. At the end of the hallway, a chapel room is available for small group use.

Last spring Nancy and Jim Lapp, campus ministers, learned that an alumnus of the college wanted to donate a gift to begin such a project. "She has hopes that this will be a place on campus where people can go for their own strengthening times of prayer and quietness," Nancy Lapp said.

Local artist John J. Mishler, a 1972 graduate, was commissioned to craft a cherry wood sign for the entry to The Quiet Place. There are plans to place additional hand-crafted decorations of simple Christian symbols in each of the rooms.

Nonregistrant serves sentence as volunteer

Mark Schmucker, a Goshen College senior convicted for failure to register with the selective service, began serving the first two years of his three-year probation sentence in voluntary service at Emmaus Home for mentally retarded adults in Marthasville, Mo., Oct. 26.

Schmucker works with residents in direct care and in various group homes on the grounds. "I have really enjoyed learning to know the people that I work with," he said. "I do wish I could see my friends from Goshen occasionally, but I am glad to be out of the limelight."

Schmucker was found guilty of nonregistration in Cleveland, Ohio, Oct. 5 and was sentenced by Federal District Court Judge Ann Aldrich Oct. 19. Included in his sentence was a $4,000 fine to be paid over the next three years and a restriction that he remain on the grounds of Emmaus Home unless he receives permission from both his probation officer and the home's administrator. He will receive $50 per month allowance.

Elizabeth Reilly and William Whitaker, Schmucker's attorneys, will take his case to a federal appeals court in Cincinnati, Ohio; no date has been set. His appeal may be affected by the Nov. 15 dismissal of nonregistrant David Wayte's case in California.

A biology major, Schmucker has set aside his plans to graduate from Goshen next April, but he planned to complete fall trimester courses by correspondence.

My Mennonite education: a letter home

Dear Mom and Dad,

When I think back on college, I wonder sometimes if I took the right approach to my education, if I learned as much as I could have learned in those four years. Now that I'm working, I've done a little evaluating, and I want to share my thoughts with you.

I can point to a number of things that I appreciated about studying at Mennonite schools. For one thing, they were small enough to allow the people I lived with to be accessible, close friends. Small enough for the profs to be the same — and so many were strong, personal examples for me.

The courses I took for my "general education" requirements made their mark on me as well. You know I wouldn't have taken biology if I didn't have to, but I learned some pretty important things in those somewhat frustrating weeks in the lab.

I got a taste of a good variety of literature in college, too, and now I have my own little library of books I'd like to read some day. (Is that what it means to become established?) Now with the background I have in research, I look a little longer for answers to my own questions.

You suggested any place but the university at home for my first year and encouraged me to try a Mennonite school. The fact that all of the church schools are five hours or more away meant that I couldn't run home very often. I adjusted to new responsibilities, opened myself to people and took some risks. And I loved it. Of course, breaks were always welcome, and Christmas never lasted long enough, but because of that, I grew to appreciate those rare times with family even more.

My college communities offered substitute families, too. Friends were there for me in all kinds of situations, and there were faculty members who took me in.

Just in writing this down, I'm beginning to see just how much of a "family" thing my education has been. You have placed a value on the Mennonite educations you received, and in asking your kids to try the same, I have been able to sense some of the reasons you have for harboring such fond memories of your college years. It's a bit sentimental to say so, but there is something neat about sitting in a (remodeled) classroom that you sat in so many years ago, reading plaques and college magazines with the names I've heard in your more reminiscent moments or seeing your own names in a list of "distinguished alumni."

It has been good to taste a few different college settings to know why I appreciate the flavor of a Mennonite school. While I learn about the beliefs of people of other faiths, I've come to appreciate the obvious and the more subtle things in our history that set us apart.

I have learned about church structure in a variety of Mennonite settings and I am glad for the opportunities I have found there. All of these things bring me a little closer to feeling part of the church as a whole.

As a "young woman in the working world," I can say I have no regrets about how I got here. And whatever education I may need to reach my yet undefined goals, well, there is time for that yet too. It's a great comfort to know that the church school is alive — and available, with you, to back me up as I head out for those great challenges I've heard tell about.

Thanks for suggesting that I pursue this particular direction for my college education. And thanks for being patient with me as I experimented. I know I don't want to do it again, but I also know I wouldn't want to do it any other way.

Love,

Terry

Terry Stutzman, assistant director of information services at Goshen College, took courses at Goshen College and Illinois State University before graduating from Bluffton (Ohio) College in 1982. The daughter of Robert and Harvella Stutzman, she is from Normal, Ill.

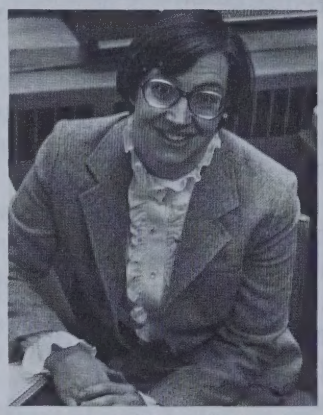
Two faculty deaths sadden community

The Goshen College community has been saddened by the death of two faculty members.

Sara Kreider Hartzler, 39, associate professor of English, died at her home on Nov. 8. Alta G. Hertzler, 45, assistant professor of art, died Dec. 3 at Goshen General Hospital. Both women joined the college faculty in 1969. Both were suffering from cancer; Alta's illness first occurred three years ago, and Sara's only six weeks before her death.

Sara is survived by her husband, Goshen attorney Greg Hartzler, and three daughters, Shannon Lea, Kelly Jean and Erin Jane, all at home. Alta was married to GC professor of history James R. Hertzler, who survives with two sons, Philip, a sophomore at GC, and Randal, at home.

Sara K. Hartzler, 1943-82



Friends of Sara Hartzler planned and led her funeral service held Nov. 12 at Eighth Street Mennonite Church, Goshen. Judith Davis and Shirley Showalter, both members of the faculty, and June Yoder, former assistant professor of communication, each spoke on one aspect of Sara's life: her family, her teaching and her faith.

"Sara doted upon her husband and children," Davis said. "Hers was never a dotty doting, but an exigent, playful, wise and loving one. She spoke ringingly and truly of marriage and her fulfillment in the love of spouse and daughters; and they obviously doted upon her in return."

Showalter, reflecting upon Sara's teaching, remarked, "I don't think I ever met anyone who was more devoted to the life of the mind, who more eagerly pounced on ideas, or who more persistently pulled them out of those around her. . . . One of her last words to me was 'excellence.' It was one word which no disease, no matter how ravaging, could expunge from her heart and mind."

As Yoder spoke about Sara's Christian faith, she referred to a sermon Sara had preached last spring, for which she had chosen I Corinthians 15 as her biblical text and a poem, "Hymne to the Heavenly Father" by John Donne, as her literary text. Donne asks God's forgiveness for a list of sins, with the fear of death being the gravest sin of all. Yoder quoted from Sara's sermon:

" 'The fear of death is doubting Jesus; it is doubting salvation; and worst of all it is doubting not only the promises but the very existence of God,' " Yoder quoted Sara as saying. " 'It is a terrible sin. It is a horrible sin. But we all have it anyway.

" 'And faced with that ultimate sin, Donne turns to God for strength and reassurance. . . . And he has passed the last and the very hardest test of the Christian faith. He is now able to die.' "

"Friends," Yoder said, "Sara too faced and passed the last and very hardest test of the Christian faith. She was able to die, and now she lives again."

Alta G. Hertzler, 1937-82

A memorial service for Alta Hertzler was held at College Mennonite Church the morning of Dec. 6. The Chamber Choir provided special music, and President J. Lawrence Burkholder spoke on the theme of "Hope."

Dorothy McCammon, a friend of Alta's, read a presentation that they had worked on together during the last days before Alta's death. The presentation, entitled "Looking for a Friend," described the spiritual pilgrimage that Alta walked during the last seven months of her life. She had asked that McCammon share it at the memorial service.

As she prepared for death, McCammon explained, Alta sought a more intimate relationship with God. As part of that search, the two women met together once or twice each week to work on journals, written dialogues with God, and study of the Scriptures.

"She took care of unfinished business in relationships until there were no 'if onlys' left," McCammon said. "She had many good hours with friends she loved. . . . But she spent *more* time with her new friend, the Friend she had been looking for — Jesus. As her days among us were running out, His promises were her greatest comfort. She heard them, held them, read them, believed them."

McCammon closed her talk by reading from Alta's final "worksheet." On it, Alta had set down her "testament of faith," which declared her acceptance of her coming death, her belief in the life to come and her commitment of her family into God's keeping.

"I want to praise You," Alta concluded the worksheet, "for all the ways in which You have already set me free; free *from* some things, free *to* others.

"You have set me free from lack of peace with You.

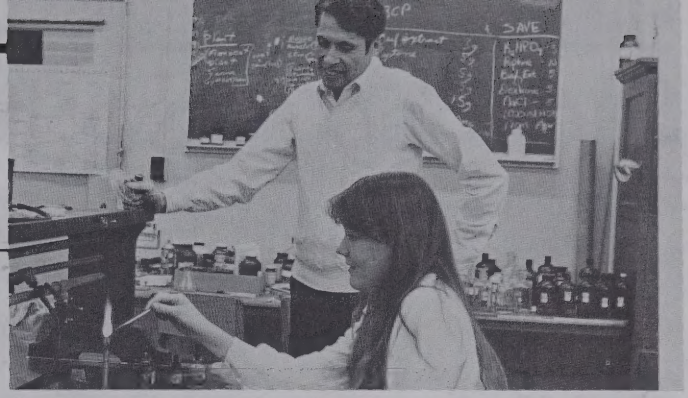
"You have set me free from fear of the afterlife.

"So, Lord, I trust You. I trust You, in Your own right time, to set me *free from* resisting death, and to set me *free to* enter, faultless and joyful, into Your glorious presence."

"And on Friday morning," McCammon said, "God did exactly that."

Beauty of biology attracts Roth

By Beth Johnson Ruth



Professor of biology Jonathan Roth observes the laboratory work of senior Deb Sawatsky, a foods and nutrition major.

Since he was a boy catching pollywogs in a ditch, Jonathan Roth has been fascinated by biology — not as a cold, sterile discipline, but as something beautiful, warm and alive.

"I grew up on a farm full of animals, and I was always intrigued by living things," Roth recalled. "I loved to catch tadpoles and watch their legs sprout and their tails disappear. Later, when I began to study biology formally in high school, I was struck with the amazing beauty and complexity of nature. To me, it all tied in easily with my Christian faith and belief in God. As I learned more, I wanted to share what I was seeing."

Roth, professor of biology at GC since 1962, is a man of outspoken opinions. He admits to "a certain reputation" in the community as a socially and theologically conservative man. His convictions have led to unquiet moments in his life and even caused him to leave the college for one year early in his teaching career. But today, in his 20th year at GC, he says he has chosen to commit himself to the mission of Goshen College and that he feels good about it.

Roth graduated from GC in 1959, earned his doctoral degree and immediately joined the faculty. But after two years of teaching, he needed to get away "to reassess the situation." The college administration agreed to give him a leave-of-absence, and Roth began post-doctoral studies at the University of Miami.

What troubled him about teaching at Goshen? Money was one problem, Roth said. Opportunities to earn "considerably more" than he was getting were still open to him. Also bothering him was his observance, he said, of "lifestyles that I don't think are right. As a faculty member, I've always felt that persons in positions of authority should lead exemplary lives. And there wasn't total agreement about how we should live and behave among the faculty. There still isn't. So I wanted to get away and look at things from a distance."

After one year of looking at GC from the "distance" of Florida, Roth and his family made the decision to return to the college. With the exception of a couple of sabbatical leaves, he's been here since that time.

"I feel committed to what we're trying to do at Goshen College," Roth said. "My doctoral advisors told me that I was crazy to come here; that I would never be anyone professionally, which is true. But there are benefits that make being here worth it."

One of those benefits is the freedom Roth feels to state his Christian bias on issues, in and out of the classroom. He also appreciates the liberal arts emphasis at GC, although it might seem that that emphasis detracts from his own field of study. The marine biology program, which takes students to Florida during the first spring term each year, "epitomizes what the whole liberal arts approach to education is about," he said. "We've probably had people from every discipline in the college go along. It's a very valuable program which I think is right in line with what the liberal arts education should be."

Although GC has the reputation of possessing a high quality natural science program (more than 70 percent of its pre-med students are accepted into medical school), Roth emphasizes his belief that science and technology should not be put "on too high a pedestal."

"Technology has done many wonderful things — the whole field of medicine is an example, but if we look at everything from an eternal point of view, we haven't done all that much."

What science can do, and what Roth obviously delights in sharing with his students, is to enhance the appreciation and understanding of human beings for the design of God's world.

"Biology is closely related to universal aesthetic principles," Roth said, picking up from his desk two greatly enlarged photographs of tiny sea shells. The enlargements reveal the intricate swirling construction of the microscopic shells, former dwelling places of even smaller sea creatures. "Isn't that incredible?" he exclaimed. "And those designs have a certain function, whether we've figured out what it is yet or not. The idea of function is closely tied to the arts — why is a musical composition beautiful? Why does it 'work?' There seems to be a need for the appreciation of beauty and design in the human soul."

But it is the opportunity to form relationships with students that Roth emphasizes most when he talks about his teaching at GC.

"Having the chance to get to know the students, to talk about their personal or academic or spiritual problems, is the most important thing I do. Lots of people could teach biology as well as I do. It's the relationships outside the classroom that are important."

Although Roth is frank about tensions he's felt while teaching at GC, he is also frank when he says, "It's easy to talk about the things that bother us rather than the things that we like. But there's so much that's good here. I believe the opportunity to find values, true Christian values, is very freely available here. After 20 years, I'm still here. And I feel good about it."

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Sum and substance

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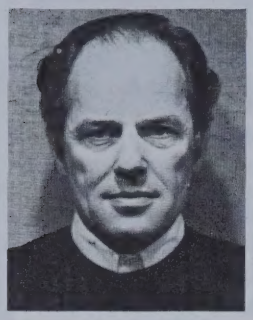

What are the liberal arts worth, really?

By John L. Ruth

Looking around at Goshen College's Mennonite constituency, one sees a down-to-earth people. Although they have less overt "poetry" in them than some groups, this household of faith has its interesting strengths. Some of the most basic ones might seem opposed to what we expect from a liberal arts-centered curriculum. "Practicality" distrusts theory; "stewardship" questions fanciful projects; "accountability" may put a college at the mercy of narrow-minded critics; "biblicism" may seem to disparage ideas from other sources; "separation" warns against borrowing from secular models; "ethical absolutism" has little patience with cultural relativity; "the great Mennonite family-name-game" may narrow our interest in the wider society; and "humility" warns against taking on the manners of proud and confident thinkers.

Yet none of these oppositions is the whole story. In fact, if we Mennonites were to let them cancel out the possibility of exposing our future spiritual leadership to the liberal arts, we would deny very valuable support for the very Christian — yea, Mennonite — virtues we are trying to foster.

America's society has recently devalued the liberal arts college education in favor of immediate access to the job market — as though the main reason for going to college were to make sure one could get a job. This is a form of materialism, and I expect more than that from the Mennonite fellowship I have known and loved. I expect more than "cost-effectiveness" or "growth" from our Mennonite colleges. Of course, I want our administrators to monitor enrollment figures closely and balance the budget somehow. But I expect integrity and character rather than the ability to repeat our society's current slogans. I expect my church to take some risks in the bucking of worldly trends. Some of these values might cost money to maintain. So I expect the Mennonite community to understand and appreciate that challenge by taking ownership in the work.

We Mennonites have theological reasons for being friendly to the liberal arts in the best sense. We certainly should be interested in "the best (not just the latest) that has been thought and said." We would have to agree heartily that "the unexamined life is not worth living." And Juvenal's *mens sana in corpore sano* (a sound mind in a sound body) can certainly be appreciated by people who take the Apostle Paul's ideal seriously: "the power of love and of a sound mind."

It would be sadly ironic, of course, if upwardly mobile Mennonites, eager to land at last with both feet in the macroculture, would confuse making a fetish of "the liberal arts" with actually benefiting from them. I must say I don't consider a Mennonite (or any other) professor liberated if he or she doesn't transcend the academic and ideological mind-set of the decade when he or she got a degree. From a Mennonite professor who has had an encounter with the liberal arts worthy of the name, I expect unusual phenomena: the ability to model obedience to Christ as freedom and humility before creation as intelligence; the teaching of memory and accountability as critique; the practice of mutual yieldedness as insight and peoplehood discernment as wisdom. And family stability as liberation from the anxieties that skew spiritual perception. Someone who can teach the "liberal arts" and can't see or articulate the genius of his or her own spiritual tradition doesn't yet have a very liberal education.

History, literature, art, philosophy — these are about putting what we experience in context. They are about seeing, understanding, respecting the breadth of God's creation, not letting ideologies or spiritual novelties intimidate us, not confusing behavioral "skills" with enlargement of mind and soul, not losing the why in a preoccupaton with how. They are about giving adequate and powerful articulation to what is at the core of our faith (when have you last heard a Mennonite sermon in simple, *sounding* language, resonant with ideas and free of trendy phrases?). They make a place in the body of Christ for those young people who participate, by natural gift, in the life of the mind. And in a day of sophism such as ours, does the church ever need such thoughtful people!

Teaching our young people the humanities is not "humanism"; it's part of the praise real people ought to offer their Creator and Redeemer.

If we are true stewards, we'll not only think about what the liberal arts cost. We'll assess what the people of God lose by demanding bargain-basement versions of God's gifts.

John L. Ruth is a member of the Goshen College Board of Overseers from Harleysville, Pa.

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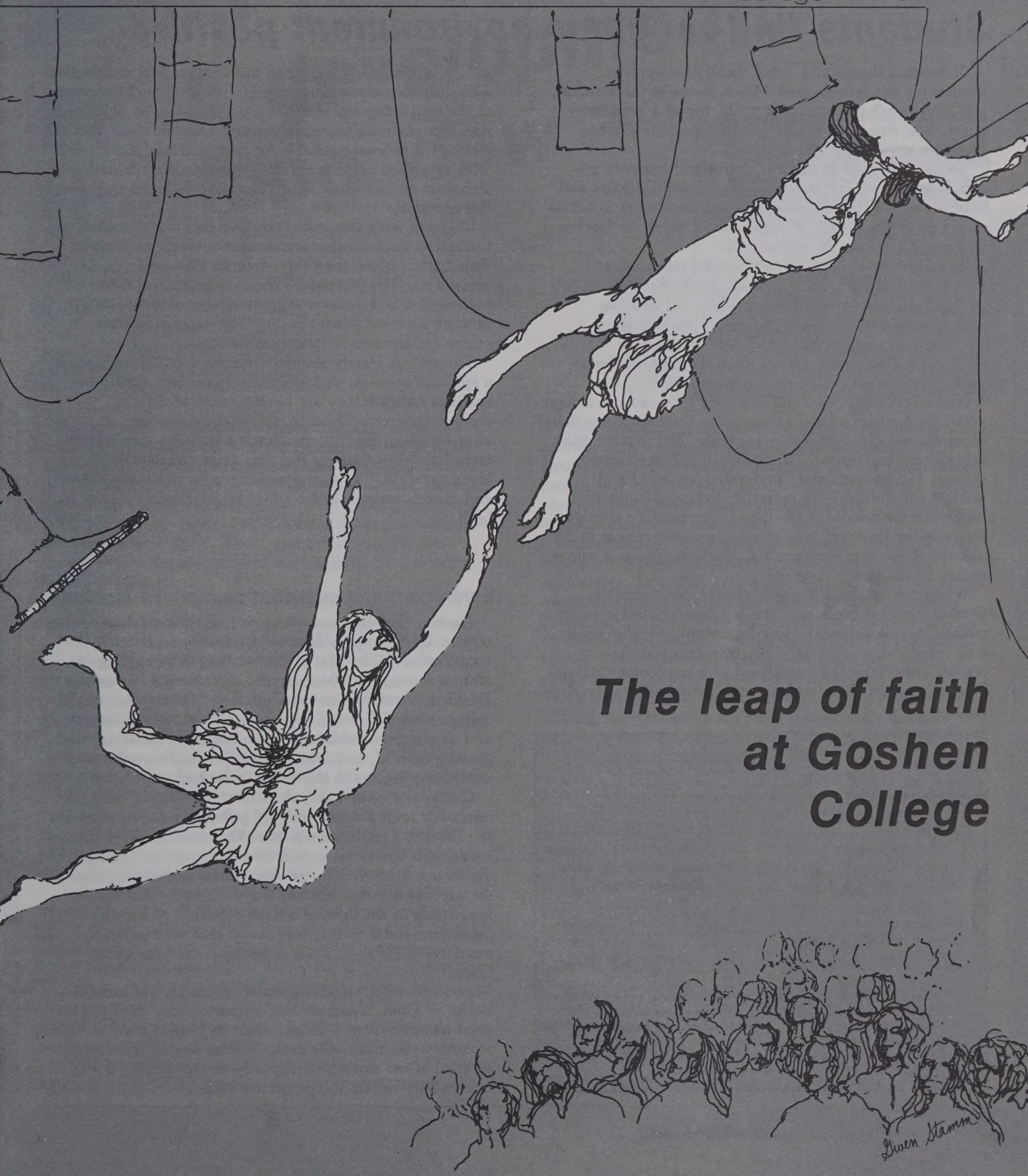
March 1983

College Bulletin



The leap of faith at Goshen College

At issue

Students find religious environment positive

"Christian liberal arts" and "faith development," themes for the January and March issues of the *Bulletin*, will never push the magazine to the top of a popularity chart. Yet, these two topics lie at the heart of Goshen College's mission.

So we have tried to explain clearly and honestly the college's purpose and role. We asked administrators and alumni, faculty and students and church leaders to tell us about their goals, their struggles, their vision for Goshen College. They have done that well.

In addition, we have gained insights into student attitudes toward questions of faith development from two studies which were conducted last fall. All entering students recorded their perceptions of the college on a number of variables before they set foot inside a classroom. Two months later, more than 600 students participated in an even larger opinion survey.

Not surprisingly, new students said they came to college primarily for educational reasons: "to meet the educational requirements of my chosen occupation" (80 percent cited this as a major reason), "to become a better educated person" (79 percent) and "to develop my mind and intellectual abilities" (76 percent). Religious motivation ranked in the middle of the list of reasons. "To continue my religious training" was given as a major reason by 39 percent of the new students but, interestingly, as a minor reason by another 40 percent.

When new students thought about their choice of Goshen College, however, "the religious affiliation of the college" was considered "very important" by 46 percent and "moderately important" by 30 percent of the respondents. Only the availability of a particular program of study ranked slightly higher as a factor affecting college choice.

The second study sought to measure student satisfaction with various aspects of college life. More than 70 percent of the respondents said they were very satisfied or satisfied with campus religious activities and programs and with the number of courses available for personal/spiritual growth. Half expressed satisfaction with "the quality of worship occasions on campus," with 28 percent being neutral on this question.

Students were also asked whether they "see Goshen College as a school that encourages students to grow in their faith." More than three-fourths answered yes, 11 percent no. The percentage of yes answers was lower for sophomores and juniors, suggesting that students go through a period when they feel less support in their search for answers to faith questions.

The college clearly attracts students who are engaged in a spiritual quest as well as an academic one, and those students indicate they are having many of their expectations met. There is, obviously, room for improvement, but it is encouraging to know that a large majority of the students feel that their religious needs are being satisfied. The campus community welcomes alumni and church support and counsel as, together, we grow in faith. —*SWS*

Enrollment and contributions: mixed signals

Goshen College administrators find their work centering on two subjects these days — enrollment and contributions. The first of the two has us struggling. At an alumni meeting in Ohio recently, President J. Lawrence Burkholder referred to enrollment as "*the* concern of the college today." Efforts to involve alumni in recruitment and to attract non-Mennonite students are underway and proving fruitful, but demographic predictions point to a continuing decline in the college's student population.

Contributions look a little better. Gifts to the college's operating fund are presently 62 percent of the way toward the 1982-83 contribution goal of $1.3 million. That means we're right where we should be at this moment, neither ahead nor behind. Increases in church and alumni gifts account for our maintaining our position — and that's heartening in the light of a tight economy — but the fiscal year-end is a long way away, and we don't have much room for slack if we're to finish the year in the black.

Another, more troubling reality demands our attention, however. Church and alumni supporters see much that is good about Goshen College, while its appeal is not nearly so obvious to many college-age young people. The very survival of the institution depends on our finding a way to transmit its virtues to prospective students. —*BJ*

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Vol. 68, No. 2

Goshen College Bulletin

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Faith development: the long view

By Norman Kauffmann

Several years ago it became clear that administrators, teachers and students at Goshen College needed to work more closely with parents, pastors and conference leaders in developing faith in young adults. While almost everyone agrees that the church college has a vital role in fostering faith, differences emerge in describing the person with a mature and solid faith. There appears to be even less agreement on the best kind of environment for nurturing faith into maturity.

The following comments illustrate how some of these concerns get expressed:

•*We provided six years of Mennonite education for our son, and now he has dropped out of church. Where did we go wrong?*

•*I think the faculty and the new ways of teaching Bible are responsible for our children's losing their faith.*

•*My pastor recommended that I attend a non-denominational Bible college because the faith of so many young people has been shipwrecked at Mennonite colleges.*

Comments like these come at me like jabs to the ribs.

The central question that must be answered is, "Do these criticisms and questions reflect a normal phase of young people's faith development or a failure on the part of the Mennonite Church college?"

Conventional wisdom has long told us that young adults frequently go through a period of suspension of belief. Young adulthood is a time to examine the faith that was inherited, a time to enrich it and, yes, maybe even reject various aspects of it. This period of "moratorium" is viewed as a healthy, normal faith period, not an indication of an abnormal, "shipwrecked" faith. To be sure, it is a period of high risk. It is also very risky to attempt to arrest development or to circumvent certain stages.

One of the most fruitful recent developments in higher education has been a renewed interest in and deepened understanding of the process of human development. The concept of development has long been important for elementary and secondary education. Recent research and theory have made it clear that younger and older adults also progress through stages of development; educators ought to view their task in this context.

Unfortunately, these theories have been largely derived from male research data and written from the male perspective. In a 1981 article summarizing her most recent research, Carol Gilligan concluded that developmental theory has not dealt adequately with the concerns and expressions of women. Her findings suggest that women impose a distinctive construction on moral problems, seeing moral dilemmas in terms of conflicting responsibility. More importantly, identity has as much to do with connections as with separation, and this needs to be woven into the mainstream of developmental theory. Future studies in understanding the unique aspects of women's development will greatly enhance our understanding of the faith development process. These new understandings can assist us in realizing more fully the non-violent, healing community that was articulated by Jesus.

Like all other aspects of human development, faith development is a gradual process of change. It moves from the simple to the more complex. Some characteristics derived from a number of studies over the past two decades can help us in understanding and encouraging faith development in the young adult:

•Faith development is both continuing and cumulative in nature. It will continue in some form no matter what attempts are made to diminish it. It is cumulative in nature because what has been learned and experienced in the past influences the form future development takes.

•Faith development means qualitative change. Each

For [some], a Christian college is to be like a deep freeze in which the faith dimension of life is placed on ice to prevent change.

new stage is not more of the same but results in something new and different from the preceding stage.

•Faith development changes are systemic. The new faith perspective (world view) affects all other aspects of the faith system.

•Faith development is enduring. Each new stage lasts over time.

Those individuals who do not understand change, and as a result find it frightening, may tend to resist it. Some of these people request that students be protected from difficult questions and issues and other world views. For them a Christian college is to be like a deep freeze in which the faith dimension of life is placed on ice to prevent change. To them colleges that provide growth (change) are heretical

If healthy development of faith implies change — a deeper, enriched faith — those "deep freeze" institutions that isolate young people from the great issues and tell them exactly what they ought to think and do are anti-developmental.

Understanding the faith development process

The stages of faith development are best understood in the context of other dimensions of human development. The accompanying table characterizes, although in an oversimplified way, some basic transitions in young adulthood.

Stage 1. Many students who arrive on the college campus as freshmen can be described as dependent in the sense that they are more reliant on parents, home congregations, previous high school teachers and friends for emotional and financial support than on themselves and the new community in which they find themselves. Their faith has not been very thoroughly examined and is largely one that they have "inherited." These young people tend to process information in a rather dualistic way. Their thinking tends to be simplistic and categorical, and they insist on authority figures telling them the correct answers. In addition, these individuals tend to view their maleness and femaleness in a very traditional manner.

Stage 2. Soon after these students arrive on campus, within three months to two years, they often move to another level of development. It is this level of development that appears to cause the most misunderstanding and tension between student-parent, student-college, parent-college and college and congregation. Some parents, pastors and conference leaders would like to circumvent this stage or arrest the development at stage one.

The emancipation process, becoming more independent (transferring reliance to peers, to non-parental adults and to college reference groups), is to be viewed as a healthy and essential (though for a few individuals, traumatic) developmental task.

Youth who are in the throes of this emancipation process are often at the same time processing information in a more complex manner. They no longer view truth in such a categorical, right-or-wrong fashion but from a more relativistic perspective.

Not only is this a time to search for faith, but there is a need to clarify sex-appropriate roles and behavior. It is a time when men and women need to examine the ways that they have been socialized as males and females.

Church colleges need to provide a place where young people can work at these important aspects of development without premature foreclosure and irreversible consequences.

Stage 3. The recognition and acceptance of interdependence (mutuality) is the capstone of psycho-social development. In 1969 Chickering described very well the perspective of the student who moves to a healthy interdependence: "One realizes that parents cannot be dispensed with except at the price of continuing pain for all, that he or she cannot be supported indefinitely without working at it, that he or she cannot receive the benefits of the social structure without contributing to it, that loving and being loved are necessary and complementary."

Youth who can be described as interdependent have the capacity for an owned faith. (This is not guaranteed because some people choose to put their faith in the deep freeze.) Many at this stage will have sorted through the tradition, theology and faith experiences of their childhood and have chosen which, if any, they will incorporate into their own living faith. In many instances, of course, the faith perspective chosen will be similar to that of the tradition in which they grew up but the difference is that it will be their own. As Griffin has said, "The young adult is converted, in a sense, to his own culture." Like Peter, Jesus challenges each individual to make a personal decision: "I know who others say I am, but whom do you

Stages of Young Adult Development

	Psycho-social development	Faith development	Cognitive development	Sexual development
Stage 1.	Dependent	Inherited faith	Dualistic	Simple view
Stage 2.	Independent	Searching faith	Relativistic	Complex
Stage 3.	Interdependent	Owned faith	Commitment in relativism	Commitment to personal view

Healthy development of individuals is facilitated through the exposure to situations and ideas which cannot be "assimilated" into their present world view.

say I am?" Or in another setting, "You will need to lose your life to find it."

Fostering faith development

Movement to a more complex developmental level is the result of maturation and the interaction with the environment. The Challenge-Response Theory (Sanford, 1962; Piaget, 1969; Perry, 1970) is one way to understand the process by which developmental change occurs within college students. Healthy development of individuals is facilitated through the exposure to situations and ideas which cannot be "assimilated" (Piaget, 1969) into their present world view. Previously learned responses are non-functional. As a result, the person will need to "accommodate"; new responses must be developed in order to retain situational mastery. For those individuals who are underchallenged, development will cease. If the challenge is too great, it will be ignored or the individual will retreat, drop out or become neurotic (Perry, 1970).

Along with the appropriate amount of challenge, students need support. It is immoral to challenge youth without providing the needed support. In order to provide the appropriate challenge/support ratio, it is important to know the needs of the young persons, taking into account their developmental levels.

Stage 1. How does one appropriately challenge young people who are dependent, dualistic and affiliative in faith? Research during the past 15 years indicates that a moderate degree of diversity in their environment can create a healthy disequilibrium to challenge them, but they cannot meet these challenges adequately on their own. They become aware of a need for a more adequate perspective. Experiential learning as opposed to vicarious learning is one of the best means of challenge. This may be one reason the SST program has been so successful.

At the same time these students are being moderately challenged, appropriate support needs to be provided in such forms as unambiguous residence hall regulations, clear class expectations and a "take charge" advisor.

Stage 2. Young people who are independent, searching for their own faith and processing information in a relativistic way will need to be challenged and supported differently from those at the previous developmental level.

Young adults at the second stage need extensive diversity and varied types of vicarious learnings. While the danger at level one is premature foreclosure, the danger at level two is the refusal to narrow down options for personal commitment. While it is healthy for young people to have an awareness that there may be no "right" answer among many good options, it is not healthy to "cop out" of selecting an option that best serves them. For youth to choose the Mennonite Church as the context to live out their faith does not mean negating the validity of the other streams of faith. The central challenge is for these youth to make a choice in the midst of diversity.

Support for people at this level of development needs to take a focus different from those at the previous level. In contrast to a high degree of structure, extensive freedom and low structure are needed. They need careful negotiations of residence hall rules, class assignments and a plan of study. Like the people at level one, they need a caring, supportive and personal atmosphere.

Stage 3. Establishing interdependence, an owned faith, a clear sexual identity and a place in the world of work signals passage into "early adulthood." Mutuality becomes an increasingly rich experience. Indeed, there is no final settlement, but like St. Paul, healthy people press on towards the goal of a fuller, richer faith.

Questions that parents, pastors and conference leaders should ask of the campus community include these:

- Are students appropriately challenged and supported in their faith pilgrimage?
- How is the college environment, both curricular and co-curricular experiences, designed to foster healthy growth?

Questions that the on-campus community should ask the extended college community are these:

- Are pastors, parents and conference leaders willing to support the colleges as they work with your young people during these most important transitions?
- Will pastors, parents and conference leaders expend the energy and time needed to join with college faculty in assessing the progress of young adults before and during their enrollment at the church college?

A more efficient system of mutual accountability between the church and its colleges will need to emerge in the next few years. College personnel do not have enough time and energy to address these questions in any depth with each of 400 congregations. A revitalization of the linkages between conference leaders and church colleges would be an important first step in increased cooperation.

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Norman Kauffmann is dean of student development at Goshen College.

Marlin Jeschke returns a class paper to junior nursing student Angela Armstrong.

Toward an intellectually credible faith

By Marlin Jeschke

In *Fiddler on the Roof*, when Tevye gets comforted over Jewish persecution by the assurance that the Jews are a chosen people, he wonders out loud whether somebody else couldn't be chosen for a while. That's how the Religion Department at Goshen College has sometimes felt about the attention it has received from time to time because of the special responsibility it seems to have in students' faith development.

It is often said, of course, that all departments at Goshen College should foster faith by what they teach. Still, the fact remains that the most sustained and direct engagement with matters of faith comes in courses in Bible, theology and philosophy — at least as these are taught at GC.

What must be said first and last about the faith development of Goshen College students is that it is exactly that: development of faith. The majority of students already possess a faith when they come to college, thanks to Christian homes and churches. During students' sojourn here, that faith is neither lost nor stunted, but rather experiences healthy growth.

It should be remembered that the faith development of students at Goshen College emphasizes the intellectual component. This is not to disparage other dimensions of faith. Our work does not replace the fellowship of the congregation, but complements it. Even the Bible, though, insists that we should love God with our whole heart, strength and *mind*.

A Christian college education thus quite appropriately stresses the development of an intellectually credible faith. At college students are improving their minds in a variety of classes in different fields. It would be too bad if students could not encounter theological study of a caliber that keeps pace with their study in other fields. Students must get the chance to articulate a faith that is commensurate with the growth they are discovering in the arts, natural sciences, social sciences and professional areas.

It is unfortunate if college or university science is matched with Sunday school faith, good as Sunday school faith is at the right time and place. The absence of theological study commensurate with new ideas in the sciences is what leads to a loss of faith in so many students in secular universities.

The purpose of college courses in Bible and theology is not merely, however, to provide students a wrapped faith package to take with them at graduation. It is, in the words of professor Don Blosser, "to provide biblical and theological foundations and a methodology" by which students can process further issues that come along in life.

We do have instances of turbulence and distress, but this does not usually indicate a loss of faith. Often it arises because of a search for a more adequate faith. How many of us came out in adult life exactly as our parents or pastor wanted us — on the question of evolution, for example? Or on the marks of separation from the world? Or in our vocational decisions?

There are several reasons why the teaching of faith can generate tension.

First, the Christian faith is by its inherent nature always a challenge. The call of Christ — in the Sermon on the Mount, for example — is not an easy one. Radical Christian movements — Waldensians, Hussites, Anabaptists, Quakers, Brethren and Methodists — have always challenged the worldly social order. Some turbulence in the faith development of students at Goshen College is not, therefore, because we Religion Department

teachers are not doing our job well but because we are trying, like our spiritual forbears, to be faithful to the gospel.

Second, some tension arises because of critical issues in biblical study. As Don Blosser says, we don't create them. The problems are there. The question is whether we are honestly going to deal with them. We feel that preparing students for our world calls us to work through these problems rather than to ignore them.

Working through problems becomes more difficult if students have been prepped to believe that there should be no problems, or that there are easy answers, or that having questions of interpretation must be equated with doubt or unbelief. Profs therefore seek to set a mood of confidence in how they approach problems. Students can see that their teachers love the Bible and invest confidence in it as the word of God.

Third, some tensions arise, as another Bible teacher put it, because that is part of leaving home, going on SST and reaching independence. It's valid to engage in some faith search, and we should respect it. It's normal and healthy to work through questions to a faith of one's own. The worst thing we can do is to be uptight about the problem.

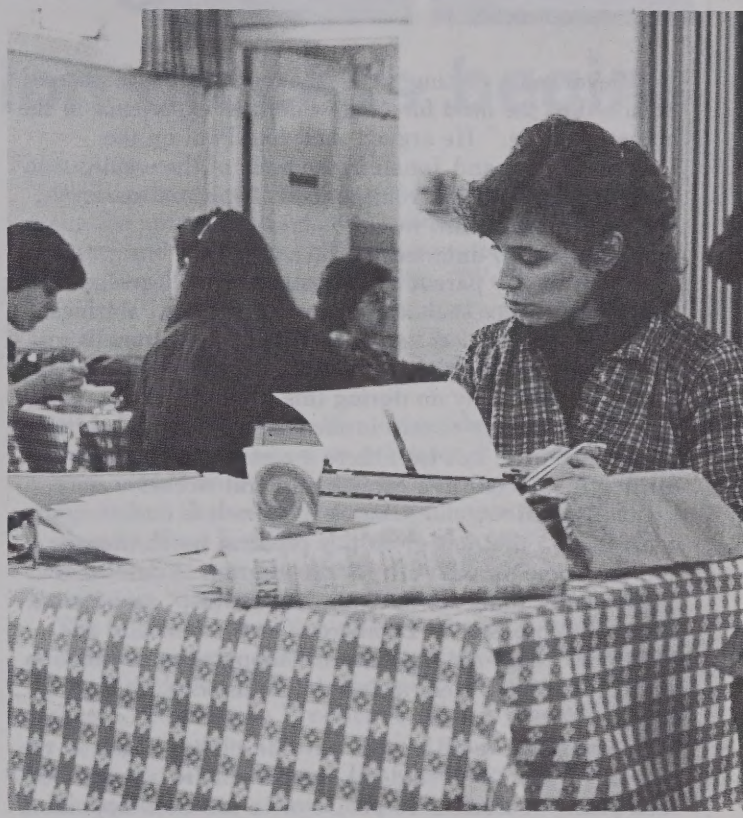
Theologian Jim Fowler explains why late adolescence or post-adolescence may incur stress. At this stage persons normally move from a "conformist" faith that has "others" as a reference point. This "what-will-they-think?" orientation must, in healthy development, be replaced by "a determinate outlook" — in short, an "owned" conviction and decision. Leaving home naturally precipitates, hastens and even forces this transition to an "owned faith."

Bible and theology professors attempt to offer pastoring when problems arise. Usually students come through. As one said to Stanley Shenk on SST, "This has given me a chance to spread my wings, and they're working."

One of the complications of teaching Bible and theology, as professor J. Richard Burkholder pointed out once long ago, is that you can't grade students on their spiritual growth, but only on their academic performance, even if spiritual growth is the thing we may be most interested in. You may get a *D* in the course, says Burkholder, but have an *A* before God. It can also, of course, be the other way around.

In the last few years we have received some signals that, conscious as we are of some of our mistakes, we must have been doing some things right. Though the figures are somewhat lower this year, for the three previous years one-third of the student body at the Associated Mennonite Biblical Seminaries in Elkhart consisted of Goshen grads. That's far more than just the 10 or 12 Bible and religion majors we graduate each year.

Some of this, I have no doubt, is the result of personal testimony by professors. "I'm not going to give an altar call in any of my classes," says Stanley Shenk, "but I share what happened to me when I was 20."



Cathy Stutzman, Corry, Pa., sets up a temporary office in the Snack Shop.

I myself give my own testimony rather regularly. Twenty-eight years ago, I entered a theological quest under the inspiration of H.S. Bender in courses in church history and Mennonite history at Goshen Biblical Seminary, and I couldn't stop until I had completed my doctorate in theology.

Those years of theological study — and the years since too — have been intensely rewarding, yielding a faith that could (and still can) grow, defend itself and, as a department colleague said, "have an intellectual integrity and hold its own."

We seek that kind of intensely satisfying and credible faith also for our students. Many of them are getting it. How gratifying it is to find a student "turned on" by a course in The Acts of the Apostles, submitting 15-page inductive studies, one after another, out of the excitement of biblical study. Some students have come to us, sometimes several years after college, to say, "That course in biblical or theological study put it together for me and helped me salvage faith. Keep it up."

We will keep it up, not least because it's a joyful calling.

Marlin Jeschke, professor of philosophy and religion, heads the Division of Bible, Religion and Philosophy at Goshen College.

Lombard Mennonite Church creates a caring network

By Bob Johnson

An evangelist visiting the Goshen area a few years ago preached of the need for "the wilderness experience in the human journey." He argued that, like Paul on the Damascus road and Jonah in the belly of the whale, human beings benefit from periods of spiritual darkness. Without it, their faith would be lukewarm, underdeveloped, untested, he said.

As almost any parent can attest, many college-age young people experience such a period of "darkness," during which they may reject certain beliefs as they attempt to hammer out a world view they can call their own. What can a church family do during this troubling time? Certainly it's risky to rein in the exploring minds of its young members, but isn't there a complementary risk in turning them loose in a careless, amoral world?

Lombard Mennonite Church in Illinois is one congregation that has given this problem much thought and has come up with a working program to deal with it.

"We don't think we have all the answers," said Emma Richards, co-pastor at Lombard with her husband Joe. "But our college-age students are happy to come home to church. We want them to feel tied to us with 'loving strings.' "

The program the Richards have developed began in the mid-'70s when 18-20 students from Lombard attended GC each year. "A team of 10 people or so has been appointed yearly by our church council," Emma Richards said. "Team members function as assistants to the pastors. In 1975 we decided we ought to include one or two Goshen College students on that team because so many of our young church members were attending there."

Joe and Emma Richards talk with Dave Sutter '80, youth pastor at Lombard during the 1981-82 school year. Sutter, like three other Lombard students who attended GC, began as a campus representative, returned to Lombard as a pastoral intern and then enrolled at Associated Mennonite Biblical Seminaries.

These campus representatives, chosen for their "spiritual maturity and responsibility," serve their Lombard classmates in a variety of ways, including distributing church bulletins and newsletters and arranging rides home.

But beyond the practical, Lombard students attending GC live and play and study as members of a caring network. "We get together, we eat together, we have parties and regular devotional times together," said Loretta Kreider, a senior who is one of two pastoral team members on campus. Team members also keep their eyes open for Lombard students who seem lonely or unhappy. They provide what help they can, and if a problem seems too big, they pass it back to the church.

In addition to pastoral team contacts, the Lombard church maintains its relationship with students through birthday cards, letters, special college-level Sunday school classes during vacation breaks and a yearly worship service in Goshen. The Richards and other members of the church rent rooms at the Goshen Holiday Inn and invite students for swimming, one-on-one counseling, a meal and a worship/communion service.

"We want to give our young people a good, solid basis of faith," Richards said, "so when they encounter different ideas — different ways of seeing the world — the experience won't be so traumatic."

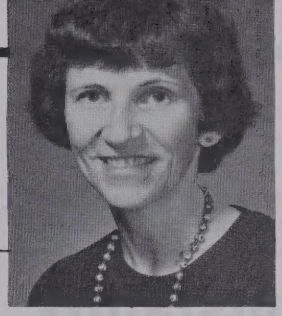
And that's the other part of the Lombard program — an openness to the world, tolerance for other people and ideas, a willingness to explore unknown territory. The church believes its young people must ready themselves for world views that oppose their own. Richards mentioned Lombard's MYF trips to Europe, undertaken in part to study Catholicism and the Protestant Reformation, and a recent trip to the Pentagon. "They need to be exposed to *all* sides," she said, "and then we hope the church can help them process what *their* sides will be.

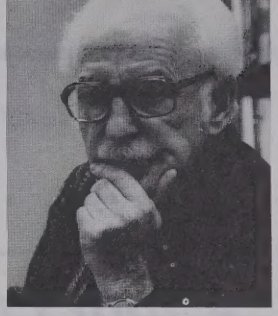
"One thing we don't tell them," she said, "is, 'Well, you go to Goshen College, but be careful what they teach you.' They don't hear that here."

In fact, Lombard takes a strong stand in encouraging its students to attend Mennonite colleges. The church has a scholarship program that pays $500 per semester to each member attending a Mennonite institution. "We think going to one of our church schools is important enough to pledge $1,000 per student to see that it happens," Richards said, "and the students hear us." She noted that a non-denominational Christian college is only seven miles from Lombard, but no Lombard student has ever attended there.

"Our church seeks to follow the teachings of Christ — the peace emphasis and discipleship," Richards concluded. "And our young people remain faithful members. When they leave, they find their way back again."

Campus





Anne Hershberger
Atlee Beechy

Burkholder plans 1984 retirement

Presidential selection process begins

The process of choosing the next president of Goshen College has begun with the naming of a selection committee and a meeting of that group Feb. 4-5 to review its role and function.

J. Lawrence Burkholder, the 11th president of Goshen College since its founding in 1894, will continue as president through June of 1984 when he plans to retire. Now 65, he has served as president since 1971, when he succeeded Paul E. Mininger.

Burkholder "has given distinguished leadership to Goshen College, made an outstanding contribution to Mennonite and church college education and served the church and Goshen-Elkhart community well," commented Charles Gautsche, head of the Mennonite Board of Education, which will officially appoint the next Goshen College president.

Named to the selection committee by MBE were five persons: William Zuercher, chair, a member of the Board of Overseers from Hesston, Kan.; Arlene Mark, a member of the Board of Overseers from Elkhart; Gerald Hughes, vice-chairman of MBE from Cleveland, Ohio; Daniel Hertzler, editor of the *Gospel Herald*, from Scottdale, Pa.; and Atlee Beechy, recently retired professor of psychology and peace studies, who will serve as staff person for the committee.

Beechy represents "an experienced person who can make the appropriate time commitment needed to handle contacts and staff work for the committee," noted Al Meyer, executive secretary of MBE. "We feel confident that Atlee's awareness of the community and the college, as well as the broader Mennonite Church, will enable him to make a valuable contribution to this most important process."

A sixth committee member, elected by the faculty, is Anne Hershberger, associate professor of nursing. She will consult closely with an elected faculty advisory group composed of Catherine Mumaw, professor of home economics; Carl Kreider, professor of economics; Dan Kauffman, director of college relations; and Norman Kauffmann, dean of student development.

The selection committee plans to consult with various constituent groups, Beechy reported after the first meeting. These include the Student Central Committee, chaired by Rebecca Rittgers; the President's Advisory Board, headed by Goshen attorney Charles Ainlay; the alumni executive board; and church leaders. The committee invites individuals to send comments and suggestions to any of the members.

Work-study, borrowing boost aid packages

Despite uncertainties one year ago about federal and state allocations for financial aid, students received more aid because of increases in funds from work-study and borrowing.

Of those who demonstrated financial need for the current year, 100 percent received financial aid, averaging $3,695 in various forms. The average "financial aid package" increased 3.4 percent, with grant assistance rising 2.5 percent to an average of $1,950.

Walter Schmucker, director of student finance, attributed the increase largely to more money from Indiana for Indiana residents. He noted also that Mennonite congregations increased their level of giving.

These increases helped to offset reductions in federal and other state funds. "These programs have not kept pace with inflation," Schmucker said. Because of this, he said that students and their parents have assumed more responsibility for meeting their expenses by working or borrowing. In 1979-80 gift aid accounted for 75 percent of the awards, but now it represents only 45 percent. Students hold 492 on-campus jobs, earning an average of $785 per academic year.

Schmucker urged students seeking financial aid for this fall to submit their Financial Aid Form immediately.

Sister Knoerle to address seniors

Sister Jeanne Knoerle, president of St. Mary-of-the-Woods (Ind.) College, will be the speaker for Goshen College's 85th commencement April 17 at 3 p.m.

The day before graduation will be filled with activities planned for graduates and their families, including receptions hosted by each college department and the senior nurses' pinning ceremony.

President J. Lawrence Burkholder will preach during the baccalaureate service on commencement day at 11 a.m.

'A foot constantly on the path . . . '

By Phyllis Cole

"My prayer would be that every day I could journey a thousand miles toward wisdom in God." (From a journal entry during SST in Belize, 1982.)

Words, scribbled by the kerosene glow of a Belizean jungle twilight. My pen, scrawling lines across pages never written. . . .

Drum tattoos,
Dagu taunts in the dark.
Breathing trees,
Barefoot treads in the dawn.

The Black Caribs of Belize. Their heritage? African/Caribbean roots, Dagu religion, poverty subsistence, racial suffering. Watching, I scrawled with my middle-class American pen in the white sands of the village.

But it began to run dry. I heard too old children cry at parent-lashings; I saw white-haired women nod at my unheard voice; I saw church leaders swap service for a drunken stupor; and I was told, "These people have no word for love in their language."

Two thousand miles from Goshen, yet home; and only a footstep from family — a family who needed my love and God's.

"I wouldn't know happiness if I saw it." These words from a friend. Belizean? No. A white, middle-class American boy, labeled "juvenile delinquent" by the authorities. *His* heritage? Decayed family roots, a fear-of-hell religion, psychological subsistence, love-deprived suffering. Again I wrote.

And again my pen began to run dry. I heard a boy hoarse from beating-screams; I saw a boy cringing in the biting cold, locked out of his mother's house; I saw a boy look for love in LSD; and I was told, "I don't need anybody. Nobody has ever loved me."

My faith asked for a response to him, as to a love-starved people in Belize. Where was I to be — *who* was I to be in relation to them?

Before Belize, I had looked at the world as an "evil other"; I had separated myself from it and declared myself different. Yet brown eyes taught me the value of all human life and of human love; and I saw those eyes reflected in my friends' and in my own, though our eyes were blue. Poor people were just like me, only poor; hurting people were just like me, only hurting. And it was for me to hurt with them and then to heal with them.

And there was healing — at those times when love broke through. . . . I remember a four-year-old Garifuna girl tearing bedraggled lace from her soiled dress and tying it around my wrist. I remember little Catouse, riding my shoulders down a sunset road, his chubby little fingers woven through mine, his usually rambunctious voice soft in a praise-song to God.

Eventually, my objectives in the village melted into one: an objective to be as much love, to show as much love, to teach as much love to as many as I could. And so it was with my friend when I returned from Central America, for I came to see that it is not the amount of time we love, but the amount of love we give in the time we have.

In *With Open Hands* Henri Nouwen wrote, "At the moment when you grant that God is God who wants to be your God, and when you give him access to yourself, you realize that a new way has been opened for the man who is beside you."

Such is the challenge to my faith, bringing growth and more challenge as I continue the journey begun in Belize. As I wrote then, it is "*a challenge that, in my own probing, must be met with a hand reaching out to another, an eye looking beyond oneself, an ear open to man and God, and a foot constantly on the path as the other lifts in step.*"

Phyllis Cole, a junior English major from Mt. Blanchard, Ohio, is a member of the United Methodist Church.

Calendar

March

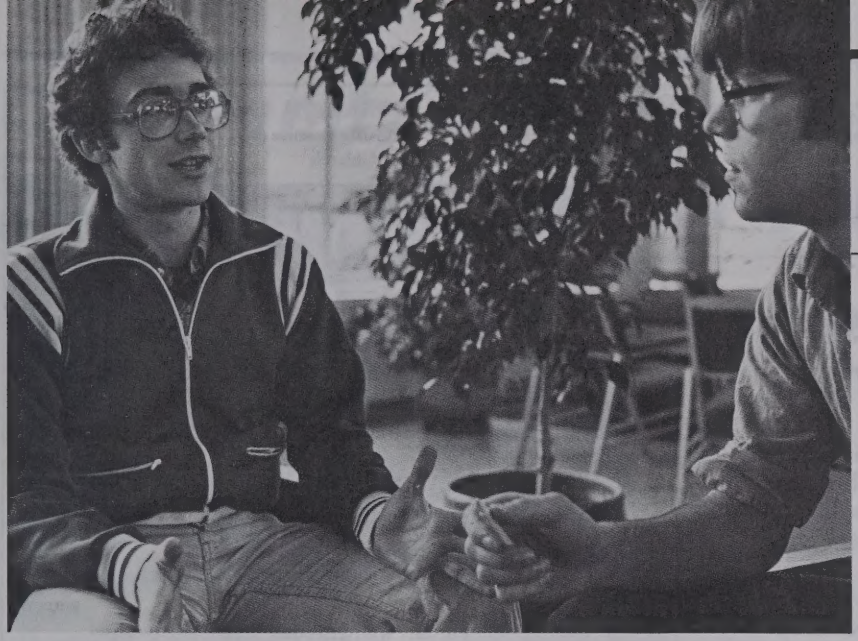
18 . . . . . Artists Series, Chamber Repertory Theatre
19 . . . . . Jazz Band Concert
20 . . . . . Chorale Concert
24 . . . . . Yoder Public Affairs Lecture, Max Lerner, American Studies Scholar and Columnist
27 . . . . . Bluegrass Festival
27-April 17 . . . . . Senior Art Exhibits

April

10 . . . . . Early Music Consort Concert
17 . . . . . Commencement

May

1-22 . Art Show: Serigraphy by George M. Farbotko
3 . . . . . Yoder Public Affairs Lecture, Maggie Kuhn of the Gray Panthers



Steve Good, left, makes a point to senior Malcolm Metzler as the two talk in the Union.

Blending faith in Christ with service

By Steve Good

When I was still choosing which college to attend, I wanted very much to find a school with a strong religious community. At that time, and during my first few years at Goshen, I had planned to enter church ministry as a profession. I visited a number of small colleges and several universities, but although their catalogs said "church-related," I suspected the relationship was little more than financial.

During my four years at Goshen, I have found that the college is indeed church-related, as the catalog told me, and in more than financial ways. I have been overwhelmed by the sense of community I have experienced here. I found that what the college and the Mennonite community as a whole had to offer was a great enrichment of my faith and my search for the best sort of relationship with God.

I have been especially excited by the way the college blends faith in Christ with service to others. I sought out local programs such as the Fellowship of Reconciliation, Amnesty International and Peace Society. These groups helped me to meet other concerned Christians who sought to combine faith in Christ with political and social awareness.

I have been thankful that my faith has been challenged at Goshen College. My Bible classes, such as Paul, Jesus and the Gospels and Hebrew Prophets, have been very helpful in that respect. I began learning how to apply biblical ideas to life situations and have come to see them as inseparable. Being able to understand what God and Christ meant to people of biblical times has helped me realize the urgency of the gospel for us today.

My interdisciplinary major has allowed my search to expand into the fields of history and social work. Diversity in learning is the key to a broad understanding of life, and I found that diversity at GC.

In an attempt to boost the spiritual side of my faith, I attended different types of churches in town: Mennonite, United Methodist, Dunkard Brethren and Roman Catholic. I studied Vodun (Voodoo) on SST in Haiti. This fall at the Urban Life Center in Chicago, I attended Southern Baptist, United Church in Christ, Jewish, Islamic and Bahai services.

In addition to church participation, I became involved in a small group sponsored by Campus Ministries. I have found several groups that have offered similar support and study of faith questions, both formal and informal. Some of my most challenging or growing moments have developed in dorm rap sessions.

After all this, it would seem that my head would be spinning in confusion. But after I was able to share or at least understand a different point of view, I actually felt stronger about my commitment to Christ. In this setting, I realized that my call was to a different type of ministry, one which would allow me to direct more attention to people's physical, social and economic needs.

My decision to continue in social work has been prompted and encouraged in part by my ability to "get out in the field" and put my academic learning to practice. I had the chance to work several hours a week at Bashor Home, a United Methodist-operated home for delinquent boys. During SST in Haiti, I worked in a temporary medical clinic as a translator, pharmacist and crowd controller. Then last fall I studied in Chicago at the Urban Life Center with a field placement as a community worker with a small inner-city church. As in Haiti and at Bashor Home, I was able to work closely with people and experiment with my talents and skills.

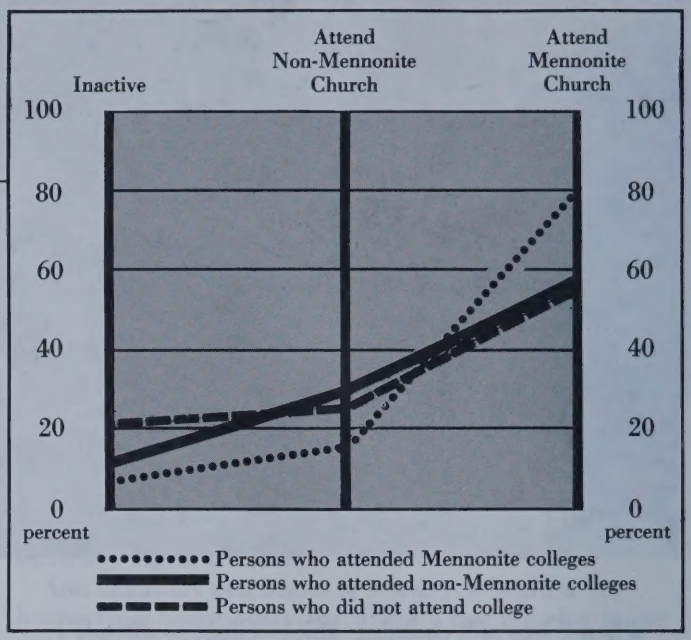
These programs helped facilitate an important change in me and my faith. They enhanced rather than hindered my faith and understanding of how my life fits into God's plans. I imagine that late night rap sessions, classes, Bible studies and relationships from campus life developed my faith and became a part of me more than I consciously realize.

As I finish my last trimester of college and prepare to move on, I can look back and honestly say that my experiences at Goshen have significantly shaped my faith development. My commitment to Christ will carry long-lasting implications for my future life, wherever it takes me.

Steve Good, a senior from Downers Grove, Ill., is a member of the United Methodist Church.

Family

The impact of college on church affiliation



Are Mennonite students who attend a Mennonite college more likely to identify with the Mennonite Church than Mennonites who attend other colleges or none at all? The answer is clearly yes according to a study conducted by Elvin Stoltzfus, director of church relations.

This question was first asked several years ago by Peter Wiebe, then pastor of the Oak Grove Mennonite Church in Smithville, Ohio. He conducted a longitudinal study of what had happened to high school graduates from his congregation and found the answer then to be an overwhelming yes. So Stoltzfus decided to replicate the study by surveying 14 congregations from conferences in Goshen College's territory.

The pastors of these churches responded with statistics on 2,119 persons who had graduated from high school in the 1960-80 period. Of these, 772 attended a Mennonite college, 481 went to non-Mennonite colleges, and 866 attended no college.

The impact of these students' decisions on church affiliation is dramatic. Mennonite college alumni are much more likely to attend Mennonite churches (80 percent) than are alumni of other colleges (57 percent) or those who never attended college (56 percent).

The impact carries over to involvement with Mennonite church agencies as well. Of the Mennonite college alumni, 15 percent had served with a mission or service agency in contrast to the 7 percent of those who had gone to other colleges or the 9 percent who ended their formal education with high school.

Of the students who attended non-Mennonite colleges, 29 percent are active in other denominations as are 24 percent of the non-college group and 13 percent of the Mennonite college alumni.

A number of those surveyed do not attend church at all: 20 percent of the non-college persons, 14 percent of the non-Mennonite college alumni and 7 percent of those from Mennonite colleges.

Stoltzfus noted that participation in congregations is not the only byproduct of the church colleges. He said that students "establish many friendships and often meet their spouses in the college setting. Those who establish important relationships outside the church context tend to lose interest in the church." He added that students who attend Mennonite colleges will help to strengthen the church.

"What happens at Goshen College in the areas of faith, values and church awareness cannot happen at a state school," Stoltzfus concluded. "If we provide the same type of environment found at a state school, then we are of little value as a church institution."

Music, piano, computer weeks planned for June 12-17

The Music and Computer Science departments are sponsoring three separate, week-long events for high school students and piano teachers June 12-17. Last year Music Week, the Piano Workshop and the Computer Seminar attracted a total of more than 150 participants.

Music Week students will devote their time to classes in music history, theory, conducting and composition. They will rehearse with Goshen College students in vocal, string, jazz (brass) and wind ensembles and perform in a concert for the public at week's end.

Faculty for the week include professors of music Philip Clemens, Lon Sherer and Mary Oyer, associate professor Amos Burkholder and assistant professor Kay Montgomery.

The Piano Workshop draws piano teachers and their students from across the United States to guest lectures and ensemble rehearsals. Both students and teachers this year will enjoy daily master classes with guest artist Eloise Ristad, author of *A Soprano on Her Head.*

Piano faculty members involved in the workshop include professor Marvin Blickenstaff, assistant professors James Goldsworthy and Kathryn Sherer and instructor Celia Weiss.

Computer Seminar will run for its second year, offering students individualized attention on the college's terminals. Lectures and other instruction will be tailored to each student's experience in BASIC and Pascal programming.

Assistant professor of computer science Ed C. Epp and assistant professor of biology James Miller are Computer Seminar instructors.

Persons interested in either Music Week or Computer Seminar should register with the Admissions Office. Those interested in attending the Piano Workshop should get in touch with the Music Department.

Community voluntary service provides context for caring

By Terry Stutzman

Junior Stephen Beachy and his "Little Brother" talk over lunch.

"I would recommend the Big Brother/Big Sister program to anybody," alumna Marge Ulrich declares. "And a student should stay with the same little sister or brother while they're in college. It won't be as profitable if they don't."

Ulrich can speak with authority because of a worthwhile relationship with Robin, the little sister she met through Campus Ministries' Community Voluntary Service program in the winter of 1971. "Robin was five years old then," she recalled. "It's hard to believe she's 17 already."

Robin moved to Kentucky with her family several years ago, but she continues to correspond with Ulrich, who now lives in central Illinois. "We've always kept in touch," Ulrich said. "I think it's very important to her."

Ulrich's memories of visits to the library and the park and of cookie baking and bike riding with her little sister are realities this trimester for Jon Ebersole, a senior social work major from Archbold, Ohio.

"I started in the Big Brother program after a chapel introduction in the fall of my freshman year," Ebersole said. "Billy and I hit it off well from the beginning. He likes the undivided attention."

What are the benefits of being involved in such a program?

"Billy has opened up more and has learned to relax enough to be himself," Ebersole said. "The same thing has happened with me. And Billy isn't intimidated quite so much by other kids at the college. By now all of my friends know him too."

In another CVS-sponsored program, senior Wesley Mark from Elkhart, Ind., works with preschoolers at Aux Chandelles, a division of the Association for the Disabled of Elkhart County. "I just started the program this tri," he said, "and it's really enjoyable — something totally different."

For three hours every Thursday, the natural science major helps with the children's lunches and nap time and organizes games. He also works on "special needs that some of the children have, like counting or walking."

In the bilingual tutoring program, Grace Albrecht, a senior communication major from Indianapolis, Ind., worked with one Laotian and three Spanish students at Goshen High School last fall. Tutoring gave her a first experience in working with high school students. She helped the students in civics, government and English and "had fun using my Spanish."

"When I first came to Goshen, I was pretty much to myself," said Albrecht. "Through SST, I became very much aware of other people and what they go through in this culture."

Campus Ministries sponsors other off-campus CVS programs, including involvement in the Adopt-a-Grandparent program at Greencroft; Loveway Projects' therapeutic horseback riding for disabled children and adults in Middlebury, Ind.; and community work with The Window, downtown Goshen. In addition, some students are involved in a mentoring program with faculty members of their choice or participate in a small group for prayer and mutual support with other students. Students have formed special worship groups like Communion Fellowship. Also, a Hispanic group and a black student worship group meet once a week.

Nancy Lapp, supervising campus minister of the CVS program, said that more than 130 students are involved as volunteers this year. "And that's only the voluntary total," she said. "It doesn't include the practicum and credit workers in these programs."

Eighty-two students are involved as Big Brothers or Sisters alone. Thirty-one students have adopted grandparents and 10 students work as bilingual tutors. ADEC and Loveway each hosted four volunteers last fall.

Obviously for Marge Ulrich, now owner-manger of The Flower Basket shop in Eureka, Ill., her CVS experience wasn't limited to her time as a college student in Goshen. Along with the positive memories she has of her times with Robin, she plans to keep the friendship alive for a long time to come. "I've kept all of the things she's ever sent to me," she said. "I'd like to surprise her sometime for her birthday with a scrapbook of the things we've done together."

Faculty

Art, Bible professors plan special courses

Art study courses in New York City, on campus, and in Italy and a two-week seminar in the Middle East are being planned for the months ahead. Alumni and friends may enroll in any of these courses.

A two-week "Art Study Tour in New York City" will be led June 12-25 by professor of art Marvin Bartel. Participants will visit major museums, private galleries and studios of working artists as well as attend cultural events including outings to the theater and concerts. The second week will provide extensive free time for more individual activities. Continuing education credit is available.

Cost for the New York tour will be $256, excluding housing, travel and meals. Upon request, housing will be arranged at the Vanderbilt YWCA on E. 47th St. Students may travel to New York in the college van for $56.

"Pottery on the Wheel for Beginners" is another continuing education art course to be offered this summer. Participants may choose to study from 9 a.m. to noon or from 1 to 4 p.m. the week of July 10-16. The course, which may be used as a refresher for those with some pottery skills, will also be taught by Bartel, pottery teacher at GC since 1970. The cost will be $45.

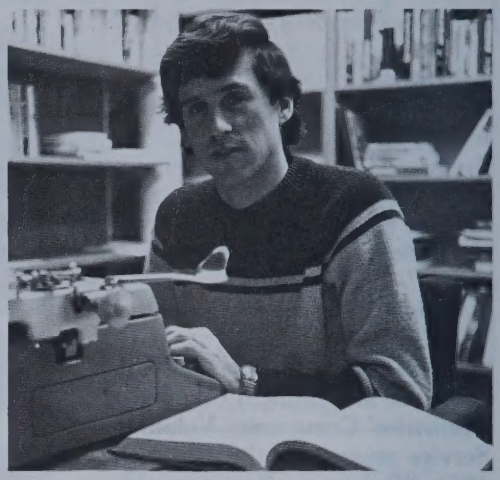
Christmas Eve in Bethlehem will be a special attraction of the sixth Goshen College Middle East Bible Seminar planned for Dec. 19 to Jan. 1, 1984. The 13-day seminar will be led by Stanley Shenk, professor of Bible, and his wife Doris, both of whom are experienced travelers in and students of the Middle East.

The seminar is open to GC students, alumni and non-alumni. The size of the group participating in the seminar will be limited to 38. The cost of the tour, including nearly all expenses excluding some tips, mealtime beverages and personal items, will be $1,995 for auditors.

Florence, Italy, will be the site for "Art in Florence," a seven-day continuing education course to be offered July 15-21, 1984. (Mennonite World Conference in Strasbourg, France, will follow July 24-29.) Led by Abner Hershberger, professor of art who has lived and studied in Italy, the course will include tours of the Medici Palace, Uffizi Gallery, the Duomo and the adjoining Baptistry with its famous Ghiberti bronze doors.

The cost for the Italy course, including two meals per day and lodging, is $250. Participants are responsible for their own transportation to Italy, although the Office of Continuing Education can offer a round-trip fare to Frankfurt for approximately $700.

For information on the art courses, contact the Office of Continuing Education at Goshen College. Write or call Stanley Shenk at Goshen College to learn more about the Middle East Bible Seminar.



New sociology professor studies Amish

"Stress and the Amish Community in Transition" is the title of the doctoral dissertation recently completed by Tom Meyers, a 1975 alumnus who joined the faculty in January as an assistant professor of sociology. He is filling a one-year position left vacant by Ron Stutzman, who is conducting an evaluation of the Study-Service Trimester.

Meyers earned his doctorate from Boston University after spending two years studying the effects of the forced transition from farm to factory on the Amish in and around Elkhart County. During that time, he spent one year teaching in an Amish school in Topeka, Ind., and interviewed numerous Amish persons on "how they're coping with a situation which is far from ideal in their culture."

Although Meyers' study revealed that new job-related stress is taking its toll on the well-being of some Amish individuals, he also found evidence that the Amish community as a whole is adjusting to the needs of its members who have been pushed into non-traditional employment.

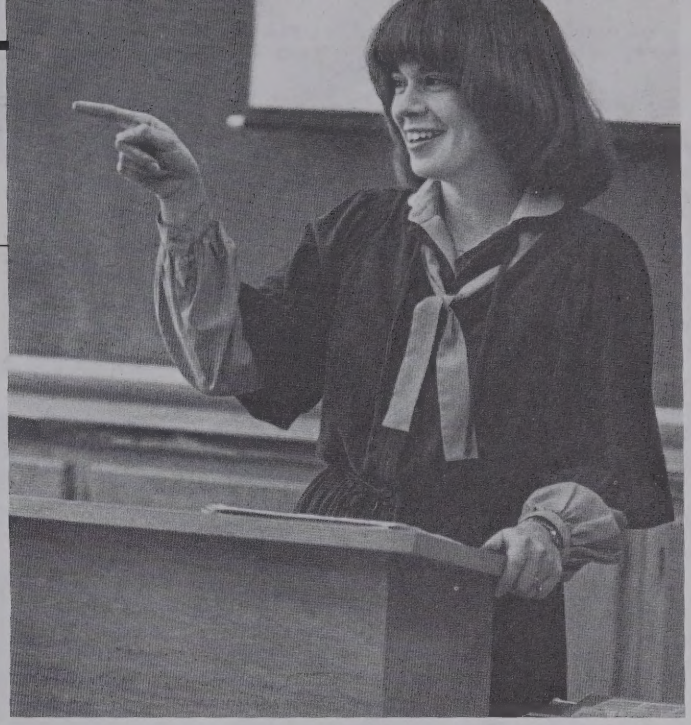
"The change hasn't been easy, but it won't end the Amish culture," Meyers concluded. "They're a strong people, and as long as they're not forced into a situation where individual Amish are isolated in their job situations and as long as the religious community offers them strong supportive networks, they'll survive."

College seeks German professor

Dean Victor Stoltzfus has announced a two-year position for a full-time assistant or associate professor of German. Candidates with a doctorate, experience and the ability to teach French at the elementary level are preferred. Interested persons should send a letter of application (listing names of three references), vita and transcripts to Stoltzfus promptly.

Kathy Short: putting students' needs first

By Beth Johnson Ruth



For Kathy Short, the word is "accessible."

When the 30-year-old assistant professor of education isn't in the classroom with her students, she's probably in her office — with her students. She says she tries to maintain "a *very* open office. Students know they are always welcome."

Apparently she is successful, judging from the nearly constant stream of education students in and out of Short's cheerful office in the Church-Chapel building.

Short, a '75 Goshen College graduate who is working toward her doctorate at Indiana University, is a reading specialist. Her classes at GC include Developmental Reading, Reading Problems, Reading in the Middle and Secondary Schools and Children's Literature. She also supervises elementary education student teachers.

Short's heavy workload and hours spent with individual students combine to produce a predictable result — she often finds herself "carrying GC home." She spends many evenings preparing lessons and admits that "having a life outside the institution can be difficult. It's really my own problem; I sometimes set unrealistically high expectations of myself."

But those expectations and Short's general accessibility to her students are reflections of her overall philosophy of teaching.

"I'm a student-centered rather than a subject-centered teacher," Short said. "I try to be aware of students' individual needs and to adapt assignments to meet those needs." At least one conference with each student is built into every class she teaches. "But most of my contacts with students aren't that formal," Short admitted. "Generally, they just stop in."

What do all those students "just stop in" to talk about?

"Well, classes, of course," replied Short. "And many have questions about teaching, especially this time of year when the seniors are applying for jobs. They have a lot of questions about my teaching experience, about what school interviewers are *really* looking for."

But many of the matters that bring students to Kathy Short's door are less businesslike and more personal. The combination of Short's professional expertise, her warm, welcoming manner and, perhaps, her youth make her someone students often turn to in times of inner turmoil.

"Even students' professional problems often turn out to be rather personal," said Short. "I see a lot of that during the time they do their student teaching. The questions that come up during that period — like whether they're cut out to be a teacher, whether they want to work in a public school or a private Christian school, questions of compromises they find they're asked to make — these are often more than just job questions. They're questions about who the student *is*."

One reason that students find Short so approachable may be the fact that she tries hard to maintain what she calls "a balance between the real and the ideal" as she teaches her students to in turn become teachers.

"I try not to paint a *too* glowing picture of teaching," said Short, although she admits that she enjoyed "enormously" the five years she spent as an elementary teacher. "I'm honest about the problems that I know can develop. I think that helps put my students at ease — when they *do* encounter problems, they know I can really relate and that I won't be disappointed in them."

Short described a time she and two students had to deal with the less-than-ideal aspects of teaching. On that particular day, she went to a local school to observe two of her Developmental Reading students supervising an elementary class.

"The day I observed, the class was just *horrible*," said Short, laughing ruefully at the memory. "Kids were running all over the room; they weren't listening to anything. My students were extremely upset and humiliated.

"I felt that *my* job in response to that was to seek my students out that day the minute they got back on campus — if they'd had another day to mull over what had happened, they probably would have both quit college! But we got together right away and talked about the various contributing factors, and I told them about awful experiences *I'd* had, and it did help. They still felt bad, but not quite so bad as before!"

The kind of extra caring that Kathy Short showed with those two unhappy students indicates the essence of her teaching style. She probably had to "take GC home" with her that night to make up for the time spent earlier with the students, but it's plain that she did not begrudge them those extra hours. For Short, a student-centered teacher, the needs of her students clearly come first.

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Sum and substance

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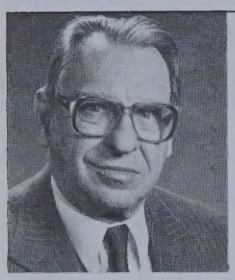

Faith: a fabric of many strands

By J. Lawrence Burkholder

Few words in the English language are more ambiguous than the word "faith." What is faith? What does it mean to believe? How is faith related to reason? Is faith a condition of salvation? Does faith include doubt? Preachers and scholars have done more to reinforce the richness and complexity of the conception of faith than to define it.

To some people faith is primarily acceptance of orthodoxy/doctrine. The object is to have a proper image of reality as contained in a number of propositions. Some would even say that salvation depends upon accepting certain propositions.

Others think of faith primarily as a relationship to God with emphasis upon certain devotional attitudes and practices. Faith thus defined is a warm and heartfelt experience of communion with Christ and members of the Christian fellowship.

Many theologians have struggled with the relation of faith to reason. Some such as Aquinas have claimed that faith is reasonable — at least it does not contradict reason. Others such as Kierkegaard have argued that faith is response to what appears contradictory. Therefore, faith must be expressed paradoxically. The early church father Tertullian went so far as to say that what is believed is unreasonable, yet true.

None of these observations adequately represent the meaning of faith when seen as a dynamic of human personality. Faith is a response to life. It is a way of coping with reality, given the possibilities and limits of human beings. It is belief, but more than belief. It is devotion, but more than devotion. *It is not a particular activity, but a synthetic response to reality.* Faith is the word which represents the way human beings pull themselves together as they meet the challenges of an uncertain existence.

Goshen College is committed to faith development as a "scientific" approach to human development. Faith development contains theological and religious elements. However, these cannot be separated from all those elements of growth that lead from childhood to adult life. We cannot think of faith development apart from self-esteem, relationships to parents and friends, male-female relationships, study habits, creativity, personal appearance, health and emotional life and the ability to enjoy what is good and cope with what is evil. Faith is a condition of being. It is a synthesis of all those intellectual, emotional and social aspects of personal dynamics organized around a particular goal or principle.

To be sure, faith is not limited to Christians. Muslims, Hindus and Buddhists as well as modern secular "unbelievers" have faith. One cannot live without faith. Iranian Muslims who are dying on the war front between Iraq and Iran participate by faith in a "Holy War."

What is distinctive about Christian faith is precisely the fact that Christ is the power, the agent and the goal of faith. He is the Power who integrates one's total being and empowers one to move freely in a particular direction.

Furthermore, we recognize that faith development is a dynamic process, not a fixed reality. The strongest of faith fluctuates with moods and circumstances. Faith sometimes leads one to the seventh heaven and at other times takes one to the gates of despair. Such great saints as Martin Luther, Kierkegaard and even St. Paul experienced a wide range of feelings and moods. Faith development is seldom a steady growth, but a dramatic one of starts and stops, ups and downs, failures and successes.

Since faith is dynamic and synthetic, it must not be judged by a single category. A litmus test of orthodoxy is a partial test. The emotional reading of a student on a particular day is partial. Whether one engages in prayer and devotions is partial. To be sure, these may be genuine areas of concern. We would plead, however, that assessments of faith should be made over a period of time with as many criteria as there are elements of faith.

Faith is a complex reality. Therefore, we try to approach faith development with all the resources we have — theological, psychological, sociological. Anyone dealing with faith issues is dealing with a mystery — the mystery of the human personality in his or her totality. Any institution which seeks to help young people grow "in faith and in the knowledge of our Lord Jesus Christ" needs wisdom, grace and the prayers and support of others.

When Goshen College devotes its resources to the faith development of its students, it recognizes the complexity of the task. We are dealing with human beings who are at a most crucial developmental stage. By acknowledging the comprehensive character of faith, we refuse to judge a student's development by a single criterion. Faith development is a fabric of many, many strands. To judge a fabric by a single strand is to make a partial judgment. To help students to develop in faith, we are helping them to bring together all that they have been, all that they are and all that they can become into a single fabric of beauty and service.

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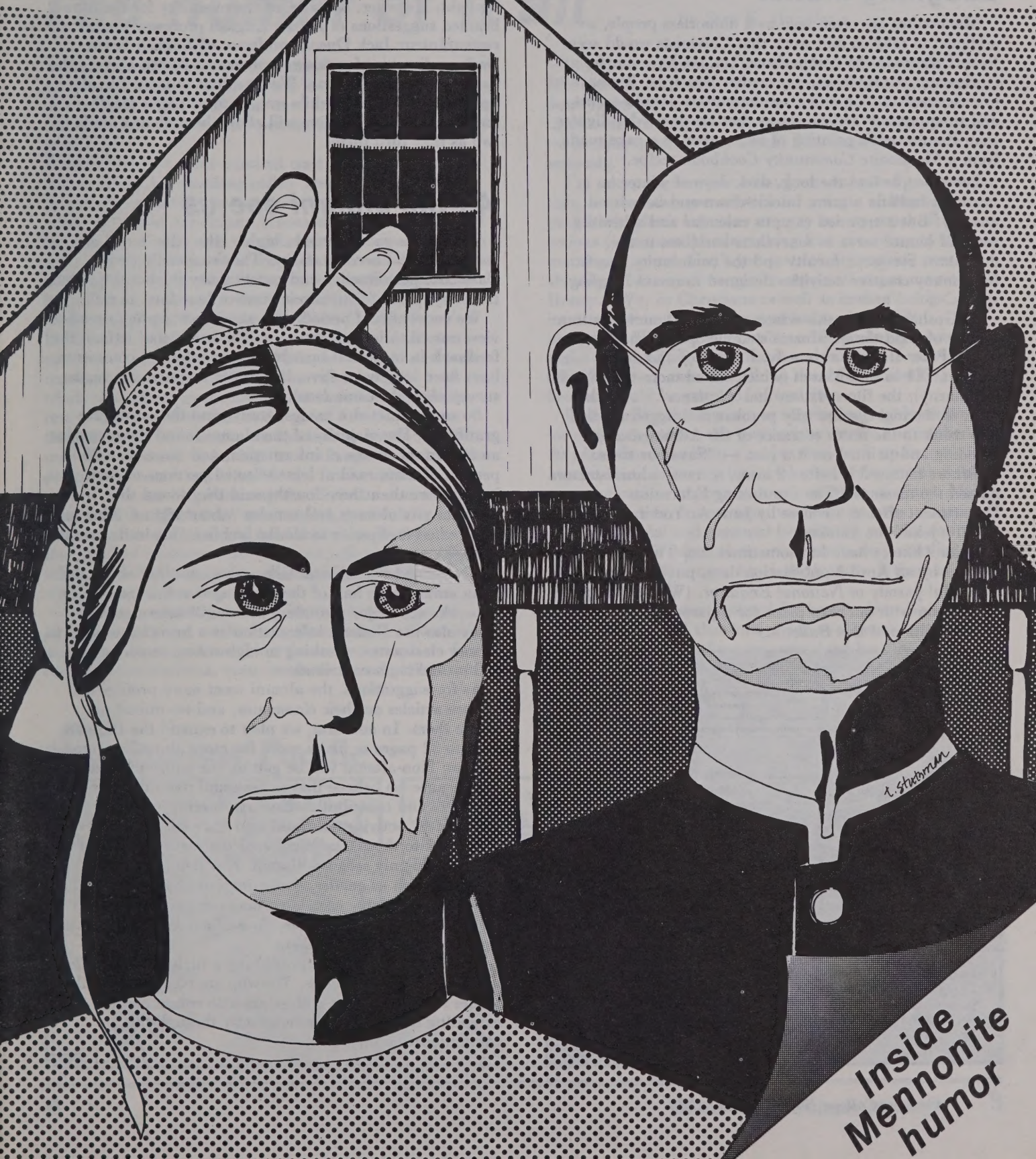
May 1983

College Bulletin



Inside Mennonite humor

At issue

Laughing matter

Mennonites are often seen as a humorless people, so addicted to religion and work that Calvinists would seem to be Epicureans by comparison. Yet, we have our funny stories, our earthy jokes, our festive occasions. We have even learned to plan and stage humorous pseudo-events and to appreciate artistic works that are somewhat lighter than Rembrandt's painting of his mother or a cake made from a *Mennonite Community Cookbook* recipe.

Some people find the long, dark days of winter in northern Indiana a grim, buckle-down-and-bear-it eternity. But a crowded campus calendar and a healthy sense of humor serve as marvelous antidotes to the doldrums. Students, faculty and the community benefit from many creative activities designed to revive flagging spirits.

At Goshen College this winter we treated ourselves to a variety of good times: Mozart's comic opera, *The Magic Flute*; Peter Ustinov's comedy, *Romanoff and Juliet*; Carnival XI in mid-March (which raised more than $1,000 for charity); the films *Arthur* and *Airplane*. . . . In the dead of the night, some wily pranksters dragged a felled tree trunk to the north entrance of the Administration Building and painted on it a plea — "Save our trees." (Workers removed it before 8 a.m., so most administrators missed the message.) The Continuing Education Department offered a course by June A. Yoder on "How to tell a joke" (no kidding).

Editors like to have fun sometimes too. The *Record*, favored by an April 1 publication date, put together a delightful parody of *National Enquirer*. (We were inspired to press on with our own plans for a parody insert in the alumni edition of this *Bulletin*.)

We gave this issue of the *Bulletin* lots of serious thought. However, we take no responsibility for the hare-brained suggestions of former English professor turned restauranteur Jack Dueck, professor of English Ervin Beck or director of sponsored programs Judith Davis, who helped with the planning. We do admit to moments of boisterous merriment while we put these pages together and trust that our readers will allow themselves a smile or two as they turn them.

—SWS

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As the alumni see us

Two of the catchwords in higher education today are *evaluation* and *accountability*. They're usually tied to classroom performance and constituency relationships, but they are applicable to administrative functions as well.

We've wondered periodically about how *Bulletin* readers view our editorial performance. The occasional letters, the feedback from several boards and the informal comments have been largely positive, but would a systematic reader survey elicit the same results?

So we conducted a modest study, and the results are gratifying. The majority of the alumni found the magazine an important source of information, and more than 85 percent of them read at least selected portions of each issue. More than three-fourths said they found the editorial mix of news and articles "about right." Nine out of 10 rated it superior to similar publications in its overall editorial quality.

We learned that alumni talk with each other about their alma mater, with half of them saying that interpersonal networks are major secondary sources of information. They also use *Bulletin* information as a basis for writing to former classmates, speaking to high school seniors about GC or making a contribution.

As for suggestions, the alumni want more profiles and feature articles on their classmates, and we intend to oblige them. In addition, we plan to expand the *Bulletin* soon to 32 pages to make room for more alumni-oriented articles. Non-alumni will be getting the entire magazine too because we believe that non-alumni parents, church members and contributors have an interest in the newsworthy activities of those who have studied here.

Thanks to those who completed the survey — 40 percent of 290 randomly selected alumni. Key demographic variables such as gender, denomination and place of residence are highly correlated between our respondents and GC's alumni as a whole. So we have confidence in our findings and will act on them.

We pledge to continue publishing a high quality *Bulletin* at low out-of-budget costs. We who are committed to the values reflected by the college are also committed to extending those values more broadly through this communication medium.

—SWS

The humor of it all

By Sara K. Hartzler

Trying to define the word "humor" or the quality called a "sense of humor" is very much like trying to hold a live, wet worm between your bare toes. It can be done, but the achievement is neither very permanent nor particularly gratifying.

But if the very most admired trait in the American culture today is something called "getting ahead" — financially or socially or however, the second most admired trait in our culture is something called a sense of humor. For us, the only thing better than a man who can tell a good joke is the man who can take one. And it's no accident that when other cultures, say the French, have heroes like Charlemagne the Great and Glorious, our folk heroes are people like Davey Crockett, Daniel Boone or Buffalo Bill. They're notorious pranksters and jokesters — expansive, lusty, gutsy sorts of people who told and were reputed to live some of the wildest tall tales filled with the winds of laughter at themselves, at their foes and at the rest of the absurd world. In the great American ethos, then, the man who laughs the loudest, or better yet, the man who succeeds in having the last laugh, is always the person who comes out ahead in the final analysis.

Now in a much quieter way the Christian community (and even the Mennonite community), particularly in America, has endorsed and held this view. We speak of the "gift" of laughter. And when we talk in praise of each other, we talk about someone being blessed by heaven with a sense of humor.

In fact, so earnestly do we prize this humor that we come close to being totally humorless about it. When my topic was announced, no fewer than seven people — from faculty, from students, even one from the administration — urged me to speak on the need for humor among Mennonites. Said one, "Do you know, Mennonites really don't laugh enough." And then, leaning a bit closer and more confidentially over the coffee cups, "I think perhaps we analyze ourselves too much, take ourselves too seriously."

I'm not quite sure just what I was supposed to do about that, because any prescription for a sense of humor to people who don't have one anyway is very much like the serious young newlyweds making love according to the marriage manual. Can't you just see her reading over his shoulder? "It says here you're supposed to pat me now, Honey." We, as Christians as well as human beings, intuitively know that a sense of humor is terribly important, and that without one we'd probably never make it. And if we did make it and manage to survive, something very rare, something beautiful, something healing would be gone out of our lives.

Over the last 3,000 years or so people have developed a lot of theories about the way humor works; and in the last 20 years there has been a real explosion of studies on humor, done primarily by sociologists and psychologists, communications experts and, yes, even theologians. Most of these studies concern what we laugh at, why we laugh and what social and personal benefits we can derive from laughter. Their conclusions aren't really very startling and they're not terribly new, but I think some of them are worth reviewing.

One of the big uses isolated for humor dates back to Freud. He insisted that humor serves to mask aggressions and hostilities. He, of course, saw these hostilities as primarily sexual. The theory has been broadened since to

Pontius' Puddle

By Joel Kauffmann

Esther Smucker and Florence Schrock: sewing circle stories.

The joke you tell against yourself or against your position in the universe "is a mental act of rising above deficiencies by frankly admitting and even enjoying them."

include all kinds of tensions that exist between people. Consider the cartoon, for example, of the middle-class American male reading his paper in his living room, his wife standing beside him reading a letter. The caption says simply, "I said, 'Mother broke a leg'; what do you mean, 'whose'?" All right, we laugh. But stop for a minute and think what the relationships are between that man and his mother-in-law and quite possibly between that man and his wife.

The second use for humor has been analyzed for us by a fellow named Harvey Mindless (he can't help it; that's his name), a clinical psychologist. He said that the joke you tell against yourself or against your position in the universe "is a mental act of rising above deficiencies by frankly admitting and even enjoying them." When all else fails, he adds, "man has the capacity to picture his plight as part of the absurdity, the gross injustice of human affairs, and by doing so becomes a free, detached observer of his fate." Two of our most popular comedians use this style of humor almost exclusively: I mean Joan Rivers and Rodney Dangerfield, who "don't get no respect."

A third use of humor was isolated by Charles Winnick, a professor of sociology at City University of New York. "A joke," he said, "often reflects social attitudes and provides the vehicle through which people can voice feelings for which there is no socially acceptable outlet." Much of our sexual humor, particularly locker room stuff, falls in this class as does the kind of humor that hits back at authority when you dare not say what you think but you have to do something or you're going to bite somebody.

Finally, there is the humor which brings unmanageable problems, those irreconcilable situations that human beings get into, down to bearable proportions. That's one of the reasons there are so many jokes about death.

But the discussion of the role of humor and the necessity of humor, and the one that I find in some ways the most interesting, is one that is not backed by scientific research of any kind at all. In fact, it comes from a popular science fiction writer, and it is best expressed in one of his novels which, while reasonably well-written, is never going to make it onto the classics lists. The writer is Robert Heinlein, and the book is *Stranger in a Strange Land.*

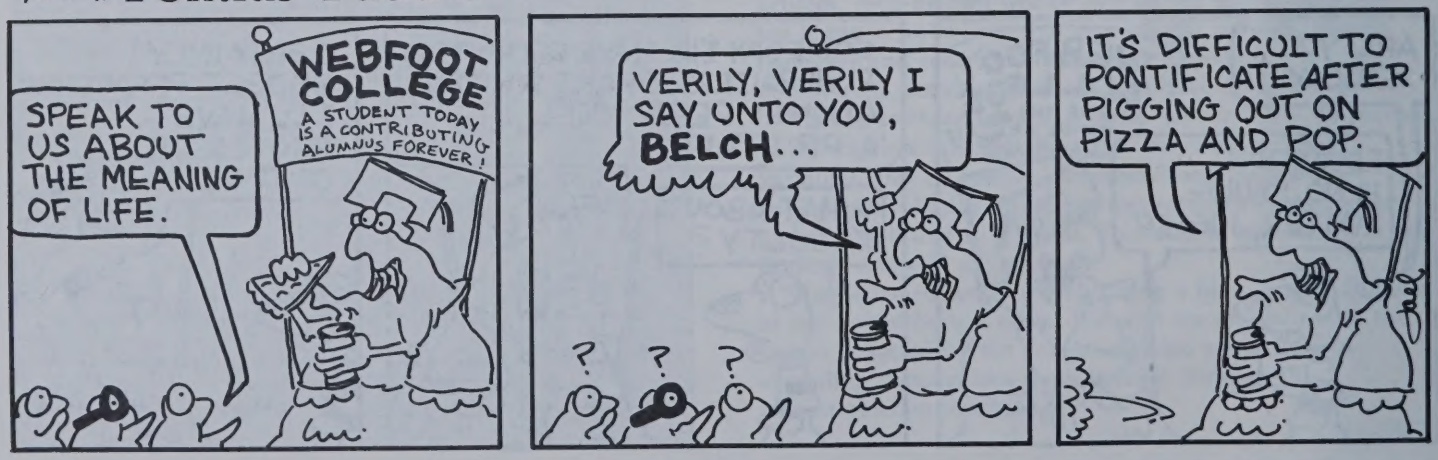
For our purposes the plot is relatively simple. A human child, Valentine Michael Smith, is raised on Mars by Martians who are not human — the point is crucial. When he is a full-grown adult, he is returned to Earth where he must then assimilate and evaluate what it means to be human as opposed, say, to what it means to be Martian.

I'd like to focus on the section in which this human Martian, Mike, finally acquires a sense of humor and explains to his friend and confidante, Jill, just what a sense of humor means.

Mike and Jill are at the zoo, and Jill tosses a peanut to a monkey. A larger monkey not only steals the poor creature's peanut but gives him a sound beating, whereupon "the mistreated monkey rushed across the cage, picked a monkey still smaller, bowled it over and gave it a drubbing worse than the one he had suffered. " Mike finds the incident hilarious. When Jill asks him why,

Pontius' Puddle

By Joel Kauffmann



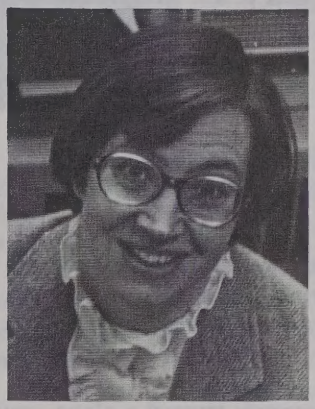
Laughter is perhaps our best, maybe our only, means to sanity and survival as human beings.

Tilman Smith and James Clemens laugh it up over coffee.

he replies, "I found out why people laugh. They laugh because it hurts."

Mike believes that laughter is also the only thing that makes people *stop* hurting. As he says, "I had thought . . . that a 'funny' thing is a thing of goodness. It isn't. Not ever is it funny to the person it happens to. . . . The goodness is in the laughing. I [understand now] that it is a bravery . . . and a sharing . . . against pain and sorrow and defeat and even death." When Jill protests that death is not funny, Mike responds, "Then why are there so many jokes about death? . . .Death is so sad, that we *must* laugh at it. All [of our] religions [are] filled with ways to help people to be brave enough to laugh even though they know they are dying."

What Heinlein is saying here is that laughter is perhaps our best, maybe our only, means to sanity and survival as human beings. Now I'm not willing to push it that far, if only because I think you can take anything too seriously, even humor. But when you say your prayers tonight, add a special thank you for laughter. Because laughter gives us more than one way — it may not be the *best* way, it certainly isn't the *only* way — but one *more* way to think of who and what we are. Humor lets us look at the human condition squarely, even at the facts of sin and death, and come away rejoicing. In short, a good joke can be not only an act of courage; but, because it affirms our God-given ability to survive, to triumph over everything that is weak or bad or wrong in ourselves and in our world, a good joke can also be an act of faith.

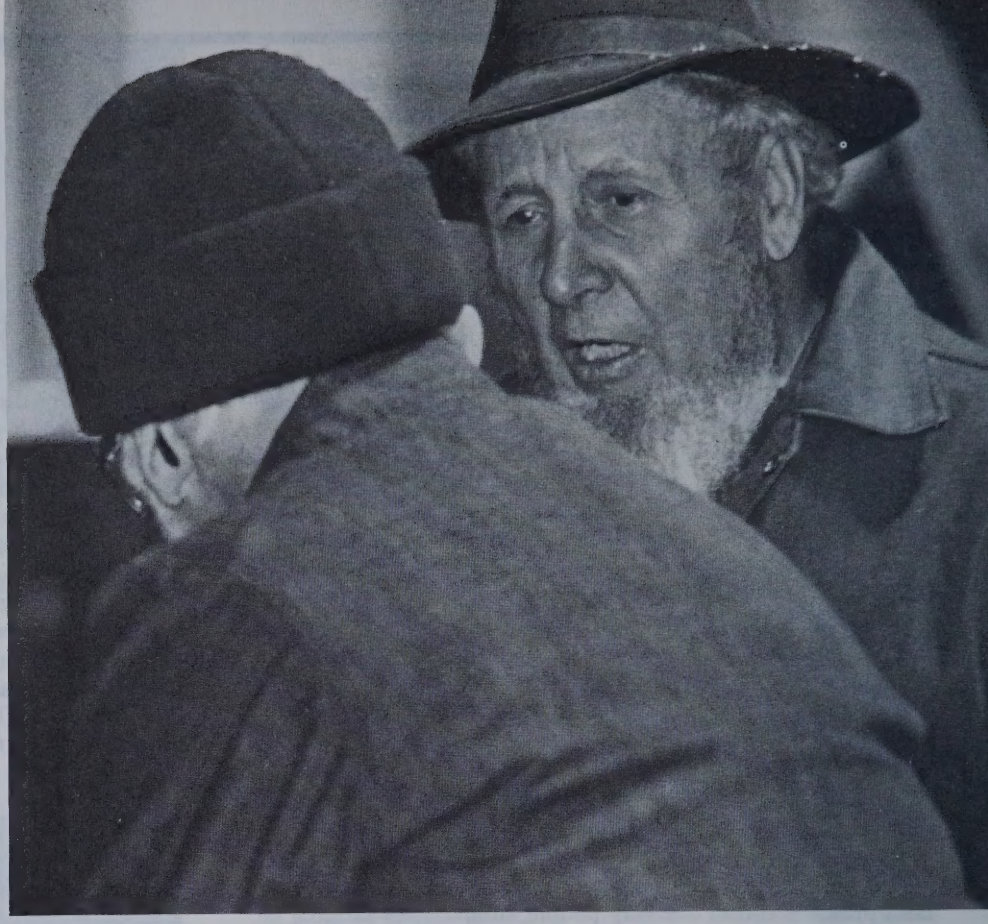


The late Sara K. Hartzler was associate professor of English at Goshen College from 1969 until her death in November 1982. She presented "The Humor of It All" as a convocation during Perspectives Week in September 1976. As a friend of Sara's, Judith M. Davis, director of sponsored programs, was asked to prepare this essay for publication, working with the transcript of a tape of that week's presentations and with Sara's handwritten notes.

Pontius' Puddle

By Joel Kauffmann

Menno's children: tricksters all



Editor's note: The following stories were collected and compiled by Ervin Beck, professor of English and folklore scholar.

They say that when Westerners were forced to leave China, J. Lawrence Burkholder arrived at the airport very late, but still hoping to be flown out of the country.

The officials stopped him, saying, "Wait! You can't leave!"

But Lawrence gestured ambiguously toward a plane warming up on the runway and said, "I'm a pilot."

And they let him board the plane.

Whether or not that story is true, it makes the president of Goshen College first cousin to Brer Rabbit of Uncle Remus fame. Yes, both are trickster heroes in the folklore of the underdog cultures they represent.

So are J.C. Wenger and many other brethren of the plain-cut coat. The story goes that one day J.C. was driving from Indiana to Pennsylvania on the Ohio Turnpike, which is notorious for speed traps. The patrolman who stopped J.C. for speeding walked up to his car window, looked at his collar and said, "Oh, Father, I'm sorry to have stopped you!"

J.C. replied, "That's OK. You're forgiven."

And he drove on.

Another minister had a similar experience on the Indiana Tollroad. One Saturday while driving somewhere west of South Bend, headed from Chicago to Goshen, he too was stopped for speeding. When the patrolman came to his window and looked at his collar, he said, "Oh, that's all right, Father. We know you don't want to be late for the Notre Dame game." And he let him go.

(Anyone who collects plain-coat preacher stories soon finds a heavy correlation between conservative Mennonite dress and a heavy foot on the accelerator.)

A somewhat more aggressive — and apparently fictional — Anabaptist trickster is the unnamed Amishman who found himself seated beside a Notre Dame professor one day on a train bound from South Bend to New York City. Since the time was passing slowly, the Amishman proposed a game. He said to his seatmate, "Since you are at Notre Dame, what if I ask you a question, and if you can't answer it, you give me a dollar? And since I have only a sixth-grade education, you ask me a question, and if I can't answer it, I give you 50 cents?"

The professor said, "That sounds pretty good." They decided to start their game, and the professor proposed that the Amishman go first.

So the Amishman said, "If it takes an elephant three days to back up Pike's Peak, how many potato peelings would it take to shingle a doghouse?"

The Notre Dame professor pulled out his billfold and gave him a dollar. "You've got me," he said. "What's the answer to that?"

The Amishman said, "I don't know either. Here's your 50 cents."

Judy Augsburger and Lisa Roth of Goshen exchange laughs during a break.

Mennonite women can be wily heroes too. One particular woman, who lived in an area of Canada where Mennonites were not well-known, entered the hospital to give birth to a child. She was intent on avoiding as many nasty admittance procedures as she possibly could.

The attending physician looked at her hospital chart and noticed that she was called a "Mennonite," which puzzled him. Thinking that perhaps Mennonites, like some other peculiar sects, might be opposed to certain medical procedures, he finally asked her: "I see by your chart that you are a Mennonite. Does that mean that there is any medical treatment you can't have?"

Seizing the opportunity, she exclaimed, "That's right! I'm a Mennonite, so I can't have an enema." And she didn't either.

Phyllis Miller and Verda Kauffman: "You wouldn't believe. . . ."

Putting the sophisticate in his place also occurred one day in Intercourse, Pa., when a New York tourist stood on a street corner, absolutely frustrated in his efforts to find any Amish to look at. Finally, he asked a Mennonite where all the Amish were.

"Oh, you won't see any Amish around here this time of year," the Mennonite said. "This is their mating season."

In the 19th century another Lancaster County Mennonite was driving down a muddy, rutted road with his horse, wagon and young son. Once in their chosen rut, they had to stay there because it was so deep. What should they do, then, when they met another horse and wagon coming from the opposite direction — and in the same rut?

The drivers met in a head-to-head conversation. After debating for some time who should move out of the rut, the Mennonite finally said, "If you don't move, I'll have to do something I'd rather not."

Intimidated, the other wagon-driver backed up and out of the rut. The Mennonite drove forward.

Farther down the road the son asked the father, "What would you have done if he hadn't moved?"

"Back up," the father replied.

We may be surprised to learn that that good wagoner and his more modern trickster kin are acting fully within a hoary Mennonite tradition. After all, Menno Simons is reputed to have been a fine trickster in his own right.

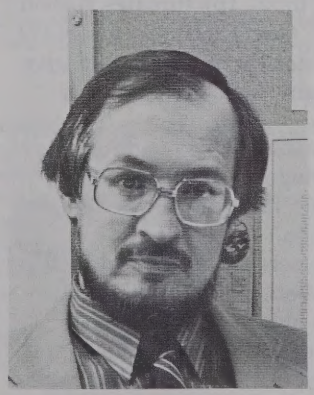
One time when there was a price on his head, Menno was riding down the road while seated on the outside of a coach beside the driver. The authorities stopped the coach and asked if Menno Simons was inside.

So Menno leaned over and shouted inside the coach, "They want to know if Menno Simons is in there!"

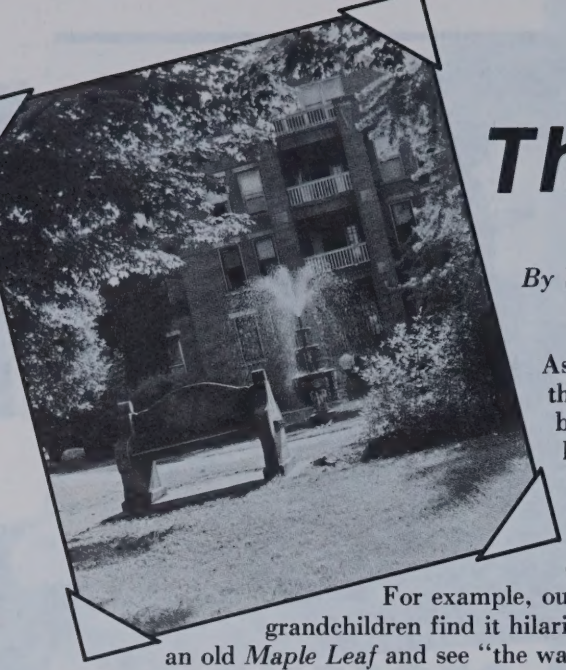
"No!" came the reply.

To the authorities Menno said, "They say Menno Simons is not there." And he drove on, still free.

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16).



Most of these stories were told to me as true by Mary Amstutz, Philip Clemens, Gordon Dyck, Ida Gross, Gerhard Reimer, John Ruth and Julia Spicher — all friends of folklore. If readers know any other Mennonite trickster tales, I'd like to hear them too. — Ervin Beck



The way we were

By Winifred Nelson Beechy '38

As beauty is in the eye of the beholder, so humor is in the funny bone of the participant or observer. For example, our children and grandchildren find it hilarious to look at an old *Maple Leaf* and see "the way we were."

The way we were? We were warmly sociable, diligently studious, determinedly excelling, with radiant personalities and sparkling wit (at least wry humor), poise, persistence and perspicacity. We were never bores, grinds, eccentrics nor lazy, gauche, maladjusted, depressed, bullheaded duds.

In the 1930s we had scads of exciting activities: wiener roasts, sleighing parties, skating on the dam, lecture and music series dates, literary societies with great debates and "pledging" competitions, sneak days and more. How many, like me, arose in the cold, gray dawn for a 5:30 trek with the Audubon Society? Or will any other conscientious attenders of Christian Workers' Band confess to rising so tardily that they made the Sunday morning meetings only by rolling up pajama legs and donning a coat?

Highlights of our social life were the lectures and concerts, which we took seriously as the culture in "Culture for Service." An early arrival was not dictated by a desire for the best seat, however. With all the entrances in Assembly Hall facing the audience, an early arrival meant you had fewer eyes fixed on you as you made your entry with your date. It also allowed you to view the latecomers, thus keeping you up-to-date on social relationships.

Speaking of dates brings to mind that hallowed spot in Kulp Hall, the Yes-and-No Room just inside the east entrance. When men came calling, the receptionist rang the desired number. Buzz, buzz, buzz. Roommates rushed to the phone. Then the requested young woman calmly (?) descended to that little room to hear the question and give the answer — "yes" or "no." Many such decisions had long-term consequences.

There was also the romantic custom of serenading on a crisp winter night or a balmy spring evening. The male residents of Coffman Hall sang old favorites to the female residents of Kulp Hall or vice versa.

I'll never forget one of my first serenading episodes. We had asked the matron for permission, but she denied it. Minutes later, a horde of women stampeded through second floor with the call, "We're going to serenade from the third-floor balcony." That seemed like a good enough substitute, but the matron took it for insubordination; while we enthusiastically made sweet music from the balcony, she locked the door and checked rooms.

That brought howls of distress from the maidens and assurances of rescue from the chivalrous young men, even if it meant scaling the balcony pillars. Before anything too foolhardy was attempted, the doors were opened, and we meekly entered and prepared for "lights out."

I happened to be one of the few vulnerable to the matron's need to discipline someone. So my job was changed from the reception desk to the laundry room, where I enjoyed the sweet music of the old Maytag washers for the rest of the year.

On another occasion, my roommate and I were leaning out our second-story window exchanging banter with several men returning supplies to the kitchen below. The matron's room and window happened also to be just below our window. The next day we were summoned to the dean of women's office to answer to the charge of "throwing kisses." We were mystified until we remembered that we had been commiserating by means of the classic sound, "Tsk, tsk." Our indiscretion was forgiven.

One reason for our pleasantness and studious energy may have been our good sleep habits. Yes, there really was a 10:15 p.m. curfew — at least for women. Scholarly pursuits and less academic pastimes had to end before the 10:30 blackout. In a real crisis, we could get permission to finish a term paper in the lighted study room. Some students made naughty arrangements with friends to let them in by the fire escape door after hours. Other "friends" devised ingenious schemes such as balancing a bucket of water or stacking tin cans overhead to come crashing down when the delinquents went sneaking into their rooms. They have no doubt grown up to be successful engineers.

Once, a few female students deliberately stayed out late the night before commencement, a reliable source reported, because they felt they were not ready to face the real world until they had entered the dorm via the fire escape. It was a miserable, drizzly night, but they stuck it out for the sake of a well-rounded education.

There may also be rumors of unscholarly pranks like Limburger cheese on a hot radiator in the classroom, the initiation of cocky underclassmen by dunking them in the fountain, a Halloween cow on the roof of Coffman Hall. . . . When the "old boys" and "old girls" start telling stories about their escapades of 45 or 50 years ago, it is not a sign of deteriorating memory. They are just as conscientious, dependable and forthright now as they were then.

Winifred Nelson Beechy of Goshen is the author of The New China *(Herald Press, 1982).*

Alumni

Phonothon elicits $75,000 in pledges

The 1983 alumni phonothon took place in March and "could only be termed a success," said acting director of alumni relations Bob Johnson. A total of 31 student volunteers participated in the eight-night event, garnering over $75,000 in alumni pledges. Last year's phonothon pledges totaled slightly more than $57,000.

"It's important to note," Johnson said, "that last year we sent a pre-phonothon letter inviting persons to contribute before receiving a call, whereas this year we sent only a postcard announcing that the event would be taking place. That explains in part the higher dollar amount of pledges this year." Nevertheless, he said, this year's $75,000 exceeded last year's dollar total in pledges and responses to the pre-phonothon letter.

"We hope a higher number of pledges come through," Johnson said, noting that each year a little over 10 percent of those alumni who pledge fail to send their gifts before the fiscal year end, June 30. "We'll be sending some reminder letters out before that date approaches," he promised.

Johnson said the most gratifying result of the project was the number of first-time givers who pledged contributions. A total of 238 alumni who have never before contributed to Goshen College promised $4,300 this year. "A number of them were recent graduates," he said, "who have loans to pay off or graduate school expenses, yet they were able to pledge $10 or $15."

Johnson reported that last year there were no such pledges because no first-time givers were called. "I guess this experience proves what we had hoped was true," he said, "that people who have not yet contributed to Goshen College are nevertheless supportive. They showed this year that they are."

Juniors Cheryl Wagler (left) and Lois Stoltzfus were winners in the 1983 phonothon competition. Cheryl garnered the highest number of dollars promised and Lois the most pledges.

Alumni board searches for new members, new GC president

Replacements for departing Alumni Board president **Dick Stuckey '66** and members **Kathy Matthews Brubaker '71, Elaine Sommers Rich '47** and **Robert Reist '38** and alumni involvement in the search for a new Goshen College president dominated discussions during an April 16 board meeting.

In a special meeting of the nominating committee, members compiled a list of names of possible board nominees, which were then presented to the entire group. **Romaine Stahl Sala '47**, who has served as president-elect for two years, will move into the board president slot in October, so the board nominated a new president-elect and three new members. These persons will be contacted this summer and, if they accept, voted in during alumni weekend Oct. 8-9.

In regard to the presidential search, the board met with retired psychology professor Atlee Beechy, executive secretary of the Presidential Search Committee, to discuss the qualifications needed in a new Goshen College president. Through a secret ballot, members were invited to submit names of possible candidates to Beechy.

The board invites alumni who would like to assist in finding a new president to write or call members of the search committee or the alumni board with qualification suggestions or specific candidates. The names, addresses and phone numbers of both groups follow:

Presidential Search Committee

William R. Zuercher, P.O. Box 37, Hesston, Kan., 67062, (316) 327-2355
Arlene M. Mark, 29222 Frailey Drive, Elkhart, Ind., 46514, (219) 295-1336
Daniel Hertzler, Route l, Box 257-A, Scottdale, Pa., 15683, (412) 887-7598
Anne Hershberger, 64328 Limberlost Drive, Goshen, Ind., 46526, (219) 533-2935
Gerald L. Hughes, 3331 Altamont Ave., Cleveland Heights, Ohio, 44118, (216) 371-0583
Atlee Beechy, 1916 Woodward Place, Goshen, Ind., 46526, (219) 533-6539

Alumni Board

Richard E. Stuckey, 2152 Lakeside Drive, Lexington, Ky., 40502, (606) 266-4810
Romaine Stahl Sala, 243 E. Main St., Leola, Pa., 17540, (717) 656-9422
Wes Bontreger, 135 N. Oakland Ave., Box 683, Pasadena, Calif., 91101, (213) 577-7413
Kathy Matthews Brubaker, 1230 Saunders Crescent, Ann Arbor, Mich., 48103, (313) 668-7344
Katherine Shepard McKinney, 20015 Wickfield, Warrensville Heights, Ohio, 44122, (216) 491-9282
Richard Mark, 26195 Vista Lane, Elkhart, Ind., 46517, (219) 295-5625
Roger Neumann, Box 575, Delavan, Ill., 61734, (309) 244-8219
Robert Reist, Box 678, Premont, Texas, 78375, (512) 348-2209
Elaine Sommers Rich, 112 S. Spring St., Bluffton, Ohio, 45817, (419) 358-1515
Marcia Richer Lehman, 503 Montgomery Court, Columbus, Ohio, 43210, (614) 267-8702
Frederick J. Speckeen, Box 3000, Fairview College, Fairview, Alberta, T0H 1L0, (403) 835-2213
Alfonso Valtieria, 1617 E. Elmwood, Berwyn, Ill., 60402, (312) 795-0511

Coffman Hall in the 1930s

By Ruth M. Horst

Carl Kreider and author Ruth M. Horst share a laugh in Carl's old Coffman Hall room, number 303. Had watermelon been in season, they would have shared some of that too.

It is quiet in Coffman Hall tonight, making this a perfect time to unleash the mind and let it wander, uninterrupted, back 50 years to a time when this old dorm was new. An interview with professor of economics Carl Kreider, a former Coffman resident, makes it easy to imagine what dorm life was like at Goshen College in the '30s.

The U-shaped dorm, the fourth oldest building on campus, has been remodeled since its construction in 1929. When Carl moved in in 1932, the structure had only one door, in the bottom of the "U," and one wooden stairway in the middle of the dorm. "Then there were fire escapes at either end," he recalled, "but that was all changed when the fireproof stairways were put in. I think they cut out about four or five rooms."

By far the most unique floor of Coffman Hall was the basement. All the showers were located on this level. So even the men on the top floor had to go all the way downstairs to take a shower.

During the summer of 1933 the college established a shirt factory in the basement of the dorm as a kind of work-study opportunity. "It was in the depth of the Depression," Carl said, "and the college felt that the students couldn't afford to attend because they couldn't get jobs, so they established a shirt factory. And they manufactured work shirts, men's blue work shirts."

Carl chuckled as he remembered his room on second floor — we call it third floor now. "It wasn't a very good room as I remember. We felt, when I lived there, that the rooms were too small. And I know you women feel that still more today."

Instead of bunk beds, each room contained a three-quarters width bed for the roommates to share. "They were narrow," Carl commented. "There just wasn't room for a full-sized bed in the room. We put a pole down the middle of our bed, and it sort of divided the two sides."

The rooms weren't decorated as they are today. "Now that has really changed," Carl exclaimed. The floors were hardwood floors, and the men would buy a throw rug to put down. And the walls? Maybe a couple of pictures from the five-and-ten-cent store would be hung. "But we didn't have posters and other things like they do today."

Despite the spartan accommodations, the students who lived in Coffman Hall had good times together. "One of the first recollections I have of being there," Carl began with a grin, "is going to the room next to mine, and one of the fellows that was rooming there said, 'Hey, I wonder what I have under my bed.' And he crawled under the bed and got a great big watermelon. And we all ate that watermelon. Then he said, 'I sure would like to have another watermelon.' And he crawled back under his bed and brought out a second watermelon. I don't remember how many he had under there, but I remember two."

That event just included men, of course, because the administration allowed only one open house per year in the '30s. Instead of going to visit each others' dorms, the students would go serenading. On a nice moonlit night the men would get together and walk across campus to serenade the women in Kulp Hall. "And they would come out to the porches in their bathrobes and listen to us sing. Sometimes they would come and serenade us."

Yes, college students had fun in the '30s. But along with the fun things came a few not-so-fun, necessary things like doing the laundry. When asked about the facilities, Carl smiled reminiscently and said, "You're not going to believe this, but I sent my laundry home to my mother. All the men did." This was before the time of wash-and-wear shirts, and postage was very low. So each man had a laundry bag that he could put his dirty clothes in and send them home to be washed, starched and pressed. When the laundry bags were mailed back to the college, one could often find "cookies or other goodies" wrapped up with the clothes.

In the evenings after a long busy day, things were generally quiet in Coffman Hall. "I don't remember that we even had a radio," Carl said, "but some of the students did." It was usually quiet enough to study in the dorm, "although there were some rowdy people that would run up and down the hall and make a lot of noise and pour water and that kind of thing."

Running up and down the halls, making noise and pouring water are still common occurrences in Coffman. Suddenly, the wandering mind finds itself back in the empty hall. The short trip into the past has ended. It's nice to be back, but it sure was fun to visit this dorm in the '30s.

Ruth M. Horst is a sophomore elementary education major from Tiskilwa, Ill.

Notes

1900-19

Deaths

George Huitema, husband of **Pearl Dausman Huitema '15**, Hubbard Hill Estates, 28070 C.R. 24-W, Elkhart, Ind., 46517, March 1.

Maurice Stutzman '16, husband of Clara Mast Stutzman, 61377 C.R. 15, Goshen, Ind., 46526.

1920-29

Deaths

Melvin R. Gerig, husband of **Stella Jennings Birkey Gerig '21**, 8400 Vamo Road, #336, Sarasota, Fla., 33581, Jan. 19.

Ruth Rohrer Hunter '29, wife of Robert Hunter, Moose Jaw, Saskatchewan, April 6, 1981.

John A. Rohr '28, husband of Bernadine Schlabach Rohr, 2422 Monger Ave., Elkhart, Ind., 46517, Feb. 25.

Ruby Smoker Unzicker '20, Goshen, April 10.

Note

Ruby Berry Murray '20, Bluffton, Ohio, writes that "some of my happiest memories are from way back in 1918-20 at Goshen College."

1930-39

Deaths

Edith Hirschy Blosser '35, wife of **Virgil Blosser '35**, P.O. Box 25, Shambaugh, Iowa, 51651, March 12.

Barbara Thut Detwiler '32, wife of Paul N. Detwiler, 471 E. Butler Ave., New Britain, Pa., 18901, Feb. 26.

Mina Brubaker Esch '39, Hesston, Kan., Feb. 14.

Gordon Miller, husband of **Rozetta Ropp Miller '38**, Route 2, Box 345, Kalona, Iowa, 52247, March 29.

Thelma Oyer Noe '38, Goshen, April 17.

Louella Baer Short '30, wife of Dennis Short, P.O. Box 315, Overgaard, Ariz., 85933, Jan. 31.

Ford W. Sommers, husband of **Florence Wenger Sommers '38**, 1001 Richards Drive., Louisville, Ohio, 44641, Jan. 27.

Raymond M. Yoder '38, husband of **Frances Schrock Yoder '59**, 6750 N. Tuttle Ave., Sarasota, Fla., 33580, April 6.

Marriage

Ted Walborn, Wauseon, Ohio, and **Mary Wyse '39**, Saginaw, Mich., Jan. 15.

Notes

Howard Blosser '39, Dayton, Ohio, recently took a course on Hebrews at the school of religion at Wright State University. **Eva Stauffer Blosser '49** teaches third grade.

Wilbur Hostetler '30, Goshen, was honored by the Mennonite Steering Committee on Corrections for his many years devoted to prison ministry. He began relating to prisoners while serving with Mennonite Board of Missions (1958-75) and has continued during retirement.

Carl Kreider '36, Goshen, was honored at Oaklawn Center's annual recognition dinner in March upon his retirement from the board of directors. Also acknowledged were current board members **C. Richard Yoder '37**, secretary, and **Ralph Gunden '50**, vice president.

Edwin '30 and **Irene Lehman Weaver '32** live at Schowalter Villa, Hesston, Kan. If their visas are granted, they plan to return to Nigeria for a few months under Mennonite Board of Missions.

1940-49

Deaths

Marvin Culp '41, husband of **Violet Martin Culp '41**, 66663 C.R. 19, Goshen, Ind., 46526, April 3.

Loretta Springer Leatherman '46, wife of **Paul A. Leatherman '44**, 111 S. 10th St., Akron, Pa., 17501, March 20.

Lillian Kissinger Yoder '40, wife of Albert Yoder, Morocco, Ind., 47963, Oct. 7.

Notes

Harold Bauman '46, Goshen, associate secretary for Congregational Leadership with Mennonite Board of Congregational Ministries, Elkhart, has recently completed a new book, *Congregations and Their Servant Leaders*, which takes the reader from biblical understandings to practical applications.

Zelma Brunk '43, Goshen, lives in retirement at Greencroft.

Naomi Brubaker Fast '43 writes that she and her husband Menno found 1982 "an important transitional year. We retired from work and our home in Lincoln, Neb., to living on a farm in Kansas."

S. Mildred Witmer Harriman '42, a certified medical transcriptionist, supervises medical transcription at La Junta (Colo.) Medical Center.

Harold D. Lehman '43, Harrisonburg, Va., was director of James Madison University's Semester in London last fall. Twenty-three students participated in the program.

Glenola Bontrager Leinbach '40, Goshen, was recognized for 10 years of service at Mennonite Mutal Aid's annual dinner in February. Other persons recognized for 10 years of service included **Marilyn Parsons Rappatta '62** and **Virginia Claxton (staff '65-72)**. Five-year employees included **Betty Diller Hague '80**, **Miriam Snyder '78** and **Mervin Zook '59**.

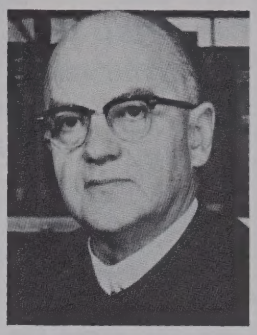
When **Reynold Sawatzky '50** retired from the federal government last year, he and his wife **Maurine Bauer Sawatzky '49** moved to Goshen. She worked part-time in enrollment in the Columbia (Md.) Medical Plan before their move.

Joy Hooley Schrock '43, Ontario, Calif., is in her 40th year of teaching, her 16th year in home instruction.

Luci Graber Swartzendruber '47, Goshen, accepted a position in February as administrator and social worker for the Wheeler Girls Residence in Indianapolis.

Ethel Zook Troyer '41, West Liberty, Ohio, moved to Green Hills, a retirement community sponsored by area churches, in November.

Wilfred Ulrich '44, Enid, Okla., pastor of Grace Mennonite Church, was accredited as a member of the American Association of Pastoral Counselors at Dallas, Texas, March 1982. He is also a member of the board of directors of Northwest Oklahoma Pastoral Counseling Association and a member of the executive committee of the Enid Peace and Justice Center. **Betty Stutzman Ulrich '44**, president of Women In Mission at Grace Mennonite, also teaches an adult Sunday school class and is church librarian and secretary for her husband.



J.C. Wenger writes book on Romans

"Reading *A Lay Guide to Romans* by **J.C. Wenger '34** will deepen a person's Christian life, challenge one's theological understanding, and increase one's biblical knowledge — in short, it will make better Christians of us all," writes Walter A. Ewell in *Christianity Today*.

Wenger's new book, published by Herald Press, explains the meaning of Paul's original words and sentences in simple, easy-to-understand English. The publisher states that the author believes that the Apostle Paul was "second to none in the clarity with which he set forth the riches of being 'in Christ.' "

"The letter to the Romans," Wenger writes, "takes up in detail the question many Jews agonized over: How can a sinful person become righteous before God? As a whole the Jews assumed it was through law. . . . Not at all, cries Paul; the righteousness which God demands is really God's gracious gift to those who have made the surrender of faith to Jesus."

Wenger is a teacher of historical theology at Goshen Biblical Seminary, a member school of the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Women demonstrate against the arms race

Erma Martin Yost '37 traveled to Belgium in March to participate in "Stop the Arms Race Day," an event attended by women from all over the world.

The group rallied in front of the NATO headquarters in Brussels, where a papier-mache bomb was symbolically broken open. The women paraded past, dropping in nearly a million signed cards gathered by branches of the Women's International League for Peace and Freedom. Yost is a member of the Newton, Kan., branch of that organization.

The cards Yost and her sister demonstrators signed demanded a halt to production and deployment of all medium-range nuclear missiles in Europe. They also called for a U.S.-USSR nuclear weapons freeze.

"I know there are some who will sneer or lift their eyebrows," Yost wrote, "but I feel confident you will support me in your thoughts and prayers."

In a separate event, **Esther Leatherman Kisamore '62**, a Mennonite member of the Colorado Springs Bijou Street Community, entered the grounds of the Rocky Flats nuclear weapons facility northwest of Denver and, with the help of another church member, planted a dogwood tree near the plutonium buildings. The dogwood tree is a legendary symbol of Easter time and represents a prayer for the conversion of Rocky Flats to purposes of peace.

1950-54

Deaths

Nedra Jones Dudley '52, Rolling Prairie, Ind., Feb. 15.

Stella Hostetler Yoder '51, Hesston, Kan., March 8.

Notes

Paul '52 and **Ann Burkholder Conrad '82** live in New Carlisle, Ohio, where he is pastor of the Huber Mennonite Church, and she is a substitute teacher in the local elementary schools.

Madelene Yoder Gregor '51, Holiday, Fla., an LPN, works at Bear Creek Nursing Home.

Arlene Grieser '52, La Junta, Colo., is visiting Japan in May as part of a tour led by **Lee '51** and **Adella Brunk Kanagy '44**.

Glen and **Ruth Liechty Habegger '53** live in Tucson, Ariz., and attend Shalom Mennonite Fellowship. He is employed as a substitute rural mail carrier with the U.S. Postal Service, and she is an eligibility worker for the Arizona Department of Economic Security.

Vernon '54 and **Bonnie Sommers Ratzlaff '54** work for the Tuba City (Ariz.) public schools. They attend Moencopi Mennonite Fellowship in the Hopi village of Moencopi.

James '51 and **Maria Rivera Snyder '56** live in Hesston, Kan., although he spends about half of his time in Venezuela or Spain in his work with the international division of Inhalation Therapy Services of Lexington, Mass. She accompanies him on many of the trips and works part-time in nursing.

F. Arline Zimmerman '54, a district nurse supervisor in Philadelphia, Pa., is participating as an instructor in the School Nurse Achievement Program (SNAP), which is a national program under the University of Colorado. As a board member of the Rambo Committee International-Sight for the Curable Blind, she will be serving as a nurse consultant this summer for a primary health care project which is designed to prevent blindness and improve village health in Madya Pradesh, India.

1955-59

Notes

Harold Boyts '59, executive director of the Johnson County Mental Health Center, Mission, Kan., has been elected president-elect of the National Council of Community Mental Health Centers.

James Delp '55, Bend, Ore., continues practicing ophthalmology. **Doris Kennel Delp '60** works part-time in her husband's medical office and continues in Girl Scout work. In 1982 she received the "Thanks Badge," the highest adult award, for her efforts on the local and council levels of Girl Scouts.

Florence Hoover '55, Goshen, writes: "I am slowly recovering from a fall while picking apples last September in which bones in both legs were broken. In February, after 22 weeks, the last cast was removed from my right ankle. I'm now learning to walk again with the aid of a walker. Praise the Lord for His healing and comfort."

Sylvia Andres Jantz '57, a sixth-grade language arts teacher in the La Junta (Colo.) public schools, began as the Region IV director of Hesston College's alumni association last fall.

Harvey and **Helen Frederick Kauffman '59**, Goshen, continue to appreciate the use of the college gym in the cardiac rehabilitation program three mornings weekly.

Elsie Miller '59 has been serving as associate pastor of the Lorraine Avenue Mennonite Church in Wichita, Kan., since August.

Velma Shenk Ross '59, Sarasota, Fla., is a real estate associate with First Realty of Sarasota, Inc.

Carolyn Mast Schultz '56, North Newton, Kan., completed an M.A. in English at Wichita State University this spring.

Marceil Hartzler Yoder '58 was chosen the HERO (Home Economics Related Occupations) coordinator for Clay High School, South Bend, Ind., in 1982. After visiting 160 establishments, she placed 21 students in jobs.

Wendell C. Yoder '58 was ordained at Osceola (Ind.) Mennonite Church on Feb. 13.

Alumnus will direct San Francisco Chorus

Vance George '55, an associate professor of music at Kent State University, will become the director of the San Francisco Symphony Chorus June 1. He plans to take a leave of absence during the 1983-84 school year to serve in the position.

A faculty member at KSU's School of Music for 12 years, George has served as associate director of the Cleveland Orchestra Chorus and Blossom Festival Chorus and faculty member at the Blossom Festival School.

"Vance was one of the most creative students we graduated, in terms of both musical and dramatic ability," recalled retired professor of music Dwight Weldy. "He did things on his own."

1960-64

Death

Sharon Stutzman Povick '64, Berlin, Ohio, Oct. 24, of cancer.

Notes

Jon K. Clemens '60 has been appointed staff vice president of consumer electronics research at RCA Laboratories, Princeton, N.J. In his new position, he is responsible for research on digital products, television and VideoDisc systems.

James Eigsti '62, Rochester, N.Y., is a senior mechanical engineer at Kodak working on a dry chemistry blood analyzer. **Diane Gerber Eigsti '63** is supervisor at Monroe County Long Term Care Project, which provides older people with services they need to stay in their own homes.

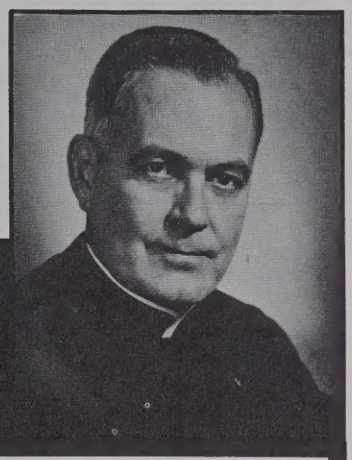
Thomas '64 and **Shirley Yoder Hershberger '64** moved to Las Cruces, N.M., in August after living in Scottdale, Pa., nine years. He is self-employed as a graphic designer.

Otis '65 and **Betty Falb Hochstetler '63** have been living in Brasilia for 15 years. He is a manager of two bookstores, and she is a homemaker for their two children.

The Goshen College

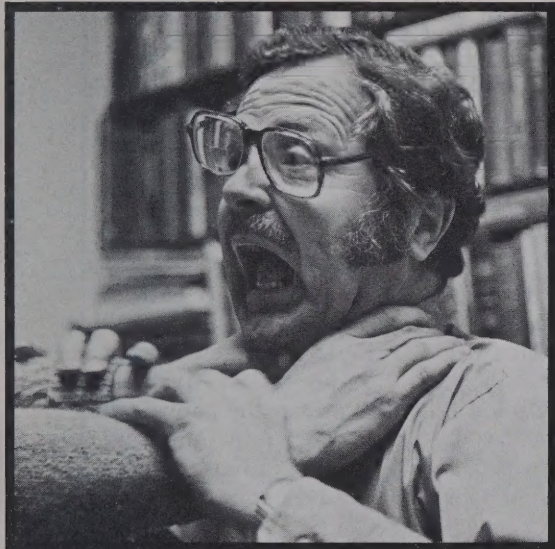
RUMINATOR

largest circulation of any alumni magazine parody in the United States May 1983



Father Hesburgh To Be Next GC Prez?

Notre Dame Helmsman Discovers Lifelong Allergy to Incense



St. Tropez New SST Site!

Feuds Erupt as Profs Battle for Assignment

The Truth About Black Squirrels — Interview with a Stool Pigeon

Reggie Jackson Confesses!

"Folklore, shmokelore. It really happened," says baseball great.

RUMINATOR EXCLUSIVE!

Elizabeth Taylor's Mother Is a Moyer from Archbold!

"I've found my people," says violet-eyed film star in emotional reunion with long-lost cousin.

GC College Relations Director Behind Measles Epidemic at Indiana University!

"We had to do *something*," says exposed ringleader Dan Kauffman.

At issue

Is the Mennonite Church ready for Liz Taylor?

Perhaps the most startling, and troubling, revelation in recent Anabaptist history is the headline story of our *Goshen College Ruminator* cover — that actress Elizabeth Taylor's forebears are Mennonite. The raven-haired star of *National Velvet, Cleopatra* and *Cat on a Hot Tin Roof* has been at the center of the national spotlight for nearly four decades, yet she now states that she intends to join our fold, as she puts it, "with both barrels."

Obviously, having such a well-known — and, one must add, rich — personage in the Mennonite world would have its advantages, especially if she saw fit to support our Mennonite colleges financially or to offer her expertise as a veteran thespian to our various dramatic ventures. How well, for example, might she have influenced the recently produced film *The Weight*? With her connections and backing, certainly John Travolta or Henry "The Fonz" Winkler could have played a riveting young Menno hero battling with his conscience about the Vietnam war.

But can the Mennonite Church withstand the hoopla that would accompany her entrance into it? In the first place, she has had six husbands — five if you don't count Richard Burton twice. What if she decides to marry again? If, as she has promised, she plans to settle in Wayne County, Ohio, she is bound to attract the attention of unattached Menno bachelors and widowers. Has the church sufficiently resolved the divorce/remarriage question to sanction yet another union, even if the groom were to be of our faith?

And what about her celebrated weight problem? (When mosquitoes sight Taylor, comedienne Joan Rivers claims, they scream, "Buffet!") Can we stand the guffaws of a cynical secular press if she decides to hawk our *More-with-Less Cookbook*?

And consider her constant reference in television interviews to the Mennonite devotion to *agape* love. She continues to pronounce the word "a-*gape*," causing nonmembers to picture us standing around staring at one another with eyes bulging and chins dropped to our chests.

The *Ruminator* does not advocate refusing her entry into our body, but only asks that we consider the consequences of such a decision. Perhaps we could take counsel from Miss Taylor herself in her role as Martha in *Who's Afraid of Virginia Woolf?*: "I wear the pants in this house because somebody's got to. . . ." Drama imitating life is one thing, but if Miss Taylor's life imitates her drama, the Mennonite Church could be biting off more than it can chew.

The Goshen College
Ruminator

May, 1983
Vol. 83, No. 83

Editors . . . . . **Beth Johnson Ruth**
Bob Johnson, Henny Youngman
Acting Editor . . . . . **Laurence Olivier**
Photographers . . . . . **Ansel Adams, Joseph Karsh**
Graphic Design Artists . . . . . **Gwen Stamm**
Steven Z. Kennel
Production Assistants . . . . . **Myrna Kaufman**
Frank Lloyd Wright, Melanie Zuercher
Key Grip and Best Boy . . . . . **Randall Jacobs**
Stunt Man . . . . . **Joe Mama**
Food Taster . . . . . **Judith Davis**

Ms. Ruth's wardrobe by ACME plumbing supply.

The Goshen College Ruminator *is published hardly ever by people who would rather not share their addresses or general whereabouts. If you think it's easy to write a parody issue like this, I'd just like to see you try it. After all, things haven't been that great in the office lately, or at home either. The kids are driving me out of my skull and my cat has fur ball the size of a Volkswagen. I suppose you think being funny is a snap? I suppose you think all we have to do is*

Trouble in Sweetwater, N.D.

Dear Editors:

I am not one to complain about such things, but I really must take issue with your recent editorial suggesting that men might be used more often as pre-school Sunday school teachers. I happened to be a witness to just such an experiment last year at my home congregation in Sweetwater, N.D., and the results were entirely unfavorable.

The young man in question was a former defensive tackle for our high school football team, and the first time he led the children in "This Little Light of Mine," he caused a stir that the church is just beginning to recover from. I'm referring to the verse that goes, "Hide it under a bushel, no! I'm gonna let it shine." As you're probably aware, the word "no" is meant to be belted out with great enthusiasm. Well, accustomed as he was to shouting to teammates across the football field, he bellowed the word with such force that half the class scattered like lemmings (we were rounding them up for days), and the others fell to the floor and soiled themselves in various ways.

And that's not all. He also held the opinion that it's appropriate for males to show their emotions freely. Imagine the consternation of parents when their three-year-old sons unaccountably burst into tears at Sunday dinner only to claim they were just doing their "homework."

He's had an influence on our girls as well. My own daughter has dropped baton twirling for something called "pumping iron," and, at his urging, my 73-year-old mother has taken up racquetball. Lately she's been calling me a "flabby wimp."

Why, oh why, must you stir up such trouble?

In the spirit of continued dialogue,
Betty Peachey '67

Brooke bemused by bungle

Students and faculty members alike were agog on April 15 when teen idol Brooke Shields paid a visit to GC. In the mistaken belief that the abstract campus statue "Broken Shield" had been designed in her honor, Shields posed for a two-hour photo session with the orange statue before the misunderstanding was cleared up. Upon discovering her mistake, the star of box-office hits *Endless Love* and *The Blue Lagoon* remarked, "Oh, this is the grossest. Wait until I see my agent. I could just kill him."

Norm Kauffmann is led from the scene of Carnival '83 after assaulting a student in the dialogue booth.

Interpersonal exchange mars Carnival '83

An unfortunate incident sullied the otherwise gay atmosphere of GC's Carnival '83 in March, when dean of students Norman Kauffmann struck and knocked unconscious Goshen College junior Marlin Nafziger.

Events triggering the assault centered on a "dialogue booth" organized by the Student Development Division (SDD), which was erected to allow students to air whatever grievances they had about college policies in an atmosphere of open and honest confrontation. Witnesses reported that Nafziger was being "*especially* open and honest" with Kauffmann, who was covering his shift in the booth at the time, when suddenly the beleaguered dean rose and plastered the hapless student with a roundhouse right that "would have put Joe Frazier to shame."

"I had hoped our experiment would induce a spirit of mutual challenge and affirmation," Kauffmann said later. "But finally I just had to belt the punk."

Students served by second center

Last November the campus community dedicated "The Quiet Place," a cluster of rooms in Kulp Hall to be used exclusively for quiet meditation and worship. Now the campus has been further enriched by the addition of "The Dull Roar," a similar complex located in Yoder Hall.

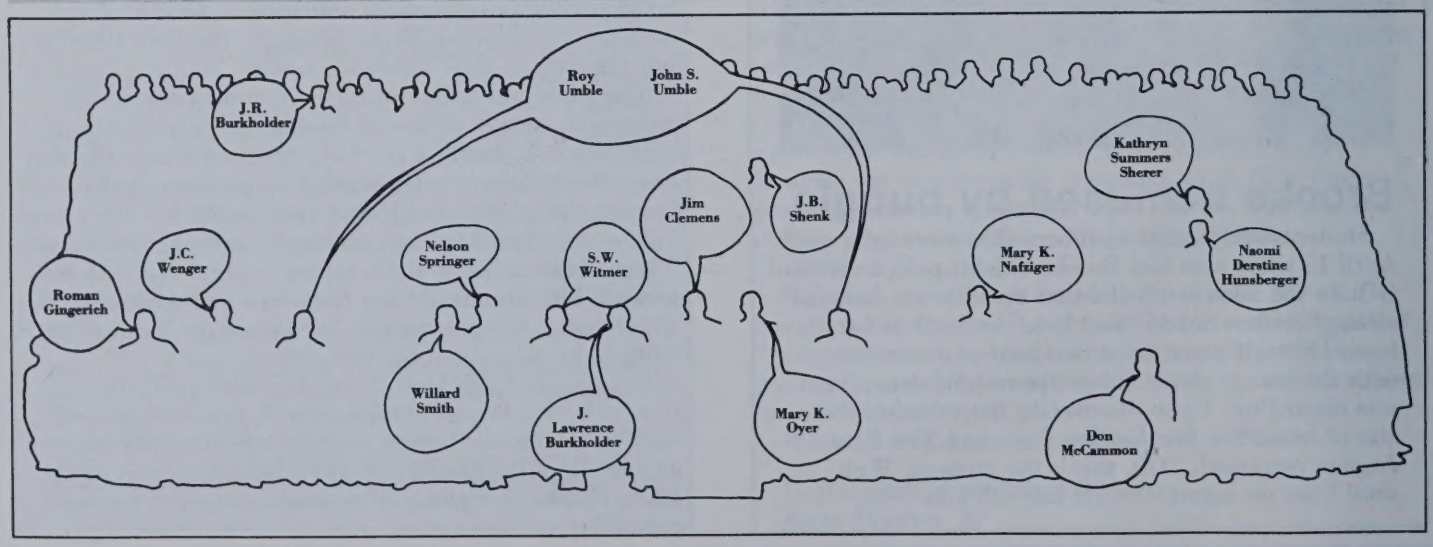
"We heard some students saying that their personal needs were not being met by a comfortable, quiet, softly lit room conducive to personal searching and meditation," said campus minister Nancy Lapp. " 'The Dull Roar' is our response to their legitimate needs."

The walls and ceiling of the new student center are painted in vertical stripes of fuschia and bright purple. The floor is laid with a specially designed plastic tile that crackles explosively when walked upon. Soccer balls bearing the inscription "Please kick me against the nearest hollow door" are scattered invitingly throughout the room. The two turntables in the complex are supplied with the greatest hits albums of Ozzy Osbourne and Alvin and the Chipmunks. Klieg lights provide a constant flood of bright white light throughout the complex.

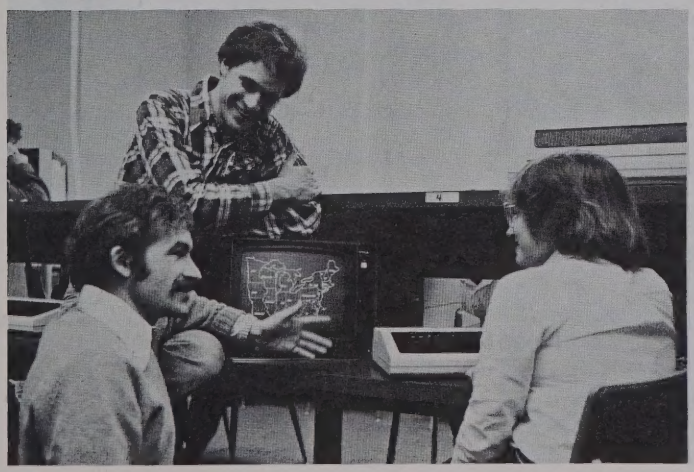
Reaction to "The Dull Roar" has been generally favorable thus far. Confusion ensued, however, when a student leaving the facility recently was asked for his evaluation of the newest campus addition. Apparently taken aback, he replied, "You mean that wasn't a dorm room?"

Alumni

HOW COME THE REST OF THE BIBLE PROFS GET TO SIT DOWN FRONT?
HOW ABOUT... UMBLE DORM? UMBLE HAL UMBLE SWIMMING POOL? UMBLE DEL UMBLE REC ROOM?
WHEN THIS IS OVER, LET'S NUMBER OFF FOR VOLLEYBALL. ONE-TWO, ONE-TWO, ONE-TWO, ONE-TWO...
I WONDER IF THESE GUYS KNOW ANY FUNNY MENNONITE STORIES?
I WISH THEY'D BUILD US A REALLY GOOD LIBRARY.
THAT'S NO MERE BIRDIE WE'RE WATCHING; THAT'S A COLAPTUS AURATUS.
I DON'T CARE IF HE IS GONNA BE PRESIDENT SOME DAY- IF MININGER STEPS ON MY FOOT ONE MORE TIME, HE'LL BE SORRY.
SOMEDAY, ALL THIS WILL BE MINE.


Roy Umble
John S. Umble
J.R. Burkholder
Kathryn Summers Sherer
Jim Clemens
J.B. Shenk
J.C. Wenger
Nelson Springer
S.W. Witmer
Mary K. Nafziger
Naomi Derstine Hunsberger
Roman Gingerich
Willard Smith
J. Lawrence Burkholder
Mary K. Oyer
Don McCammon

Disappearance of Western United States causes concern at GC



The San Andreas Fault and the danger it may some day pose to the western United States has been widely publicized in recent years. Less well-known is the recently discovered Ohmigosh Fault, a weakness in the earth's surface which extends from the northwest corner of Minnesota south to Baton Rouge.

In this photo, director of computer services Ed C. Epp uses the magic of computer graphics to demonstrate the shape that the "new" United States will take following the inevitable collapse of the fault. Administrators were relieved to realize that the major portion of Goshen College's constituency will remain intact.

"We'll be real sorry to lose Kansas and Oregon," said director of college relations Dan Kauffman after viewing the computer conception of the post-disaster U.S., "but otherwise it'll be business as usual."

Notes

1900-19

Art Leavy '18, retired carpenter for the Middlebury Church Furniture Co. in Middlebury, Ind., occupies himself these days building chairs that collapse when people sitting in them utter the words "Who's there?" "It's a fun way to liven up a party" Leavy wrote. "If things get slow, just tell a knock-knock joke."

1920-1939

Retired school teacher **Wahneta Martin '29** is writing a book, tentatively entitled *Goshen College Alumni in Rhode Island: What Are They Doing Today?* When told that only one or two GC alumni live in that state, Martin retorted, "So what do you want? *War and Peace*?"

Marvin '34 and **Vesta Smith Leichty '35**, long-time missionaries in the Brazilian interior, have returned to Atlantic City, N.J., for their retirement years. Vesta, an accountant who spent the last 22 years teaching modern bookkeeping methods to young Brazilians in the school she and Marvin began, will become a professional gambler. Her book, *Blackjack for Profit in the Twilight Years*, will be published later this year.

Alpha Smith '25 has been elected honorary chairperson for the Society of Persons Suffering from Selective Amnesia (SPSSA). "My fondest memory of Goshen College," she wrote, "is those long walks with my boyfriend around the parapet of the Eisenhower Library."

1940-1959

Olin Dueck '54, restauranteur and long-time member of The Assembly in Goshen, has developed a new, lentil-flavored ice cream. When baked in a saucepan, Dueck reported, the concoction also serves as excellent caulking around drafty storm windows.

Wallace E. Hartzler '58 has recently found employment in Hollywood, Calif., as the voice of Warner Brothers cartoon character Elmer Fudd. "It's a steady job," he said, "and the pay is tewwific."

Bruce Spicher '55 engages in "radical efforts to live simply." He owns neither home nor car and has forsaken all clothing. "Most of the atrocities of human history have been committed by people wearing clothing," he wrote. He hastened to add that he does not throw his clothing away, but uses it as an alternative food source. "You have no idea how nourishing a 15-year-old pair of bluejeans can be when prepared properly," he continued. Currently serving time in Lancaster County Jail, Spicher is writing a book of recipes.

Arlin Sprunger '47, a Mennonite bishop turned Catholic monk, recently broke a 15-year vow of silence at a dinner in his honor at the St. Louis Abbey of Our Sacred Shepherd. "I'm speechless," said Sprunger.

1960-1983

Arlene Glick '82 is the oldest living member of the Franconia Snake-Handler Society.

Do you know this man?

The Goshen College alumni office has been largely successful in tracking down its various "missing" alumni — that is, those people who have moved without leaving a forwarding address or have otherwise severed contact with the college. But the man in the photo above remains a mystery.

"He always sat in the back," recalled alumnus **John Beitler '72**. "He never spoke and spent a great deal of time making curious snatching motions at his hair, as if he were being bitten by something."

Clinical psychologist Dr. D.B. Cooper has studied the photo closely and believes that the man's general appearance and the fact that he appears to be sitting in a rowboat indicate he is suffering from a rare malady known only as the "John the Baptist Syndrome." "Just look at that face," remarked Cooper. "Can't you imagine him eating locusts?"

Any alumni having clues to the man's identity are asked to contact the alumni office at GC. "We don't want to have anything to do with him, you understand," said acting alumni director Bob Johnson. "We just want to know where he is so we don't inadvertently invite him to the campus for some reason."

Archaeologist **Raymond Gross '65** is leading a dig outside Cairo, Egypt, in an effort to prove his theory that Mennonites go much further back in history than is currently believed. "We've already deciphered a tantalizing group of hieroglyphics," he wrote, "that read amazingly like verses from the *Ausbund*, and there's evidence an early pharoah's name translates loosely into something like Ramses Menahem Bontrager."

Myrna Helmuth '68 survived a 300-foot fall in March from the summit of Castle Rock near Denver, Colo. Doctors were amazed that she suffered nothing worse than a fractured pelvis and minor internal injuries, especially in light of the fact that the impact of her body hitting the ground made an impression two feet deep. "Talk about making an imprint on the world," Helmuth wrote.

Marvin Hochstetler '61 has designed a new video game in association with Mennonite Board of Missions and Atari. The game, called "Carefrontation," places a Mennonite service worker in an intercessionary position between two rival big city gangs. If the worker is successful, both gangs end up at Rocky Mountain Camp. If he is unsuccessful, he must go to a hospital in Phoenix, Ariz., where he empties bed pans in 110-degree heat.

Gary Leichty '79 has chosen to live at Greencroft Retirement Center in Goshen for the past two years where, he reported, he has won every ping-pong tournament Greencroft has sponsored.

Myron Schrock '76, currently in VS in San Francisco, has married scientology cult leader Mars Omega. "I figure we'll go to her church part of the time and my church part of the time," he wrote.

Jackie Shoemaker '72 teaches night courses in Washington, D.C., to middle-aged persons who have lost their jobs. Some of her students have been John Dean, Bert Lance and, most recently, fired EPA administrator Ann Gorsuch Burford. "It's more demanding work than you might think," Shoemaker wrote. "Everybody cheats."

Tensions between male and female contingents in the Goshen College student body erupted into an all-out battle on a January day in 1908, as shown in this photograph. Cries of "you guys never ask us out!" and "you girls are just too assertive!" rent the air as the snowballs flew, proving that not much has changed at GC in the past 75 years.

Faculty

GC profs endangered by excessive facial hair

It's no secret in scientific circles that one's behavior is inextricably linked to the chemical balances of the human body. People believed to be mentally ill are often instead suffering from an overload or an undersupply cf vital natural chemicals. Maintaining the proper balance through external means can often allow the sufferer to lead a normal life.

Imagine the surprise in the scientific community, however, when Dr. D.B. Cooper of the Wyoming Polytechnic Institute published a recent paper revealing that when males allow their facial hair to grow unchecked, the process releases a series of mysterious hormones that induce irrational and sometimes violent behavior.

Such a revelation has serious implications in the Goshen College community. Many faculty members have beards and mustaches, yet they seem placid enough.

"Do not be deceived," remarked Cooper when presented with this contrary evidence. "Naturally, a culture promoting nonviolence would also have a strong influence on one's behavior." He warned us to observe the bearded and mustached members of our faculty under moments of extreme stress. "Do they ever engage in sports?" he asked. "If they do, watch them closely during these times."

GC observers *have* noted that mustached communication prof Al Albrecht is a holy terror on the golf course, and that it wasn't until finance director Walter Schmucker grew his beard for the 1981 faculty presentation of *Pirates of Penzance* that he took on the nickname "Spike." (In his case, the name refers not to his athletic brawls, but to the fiendish gusto with which he lobbies the feds for financial aid allocations.)

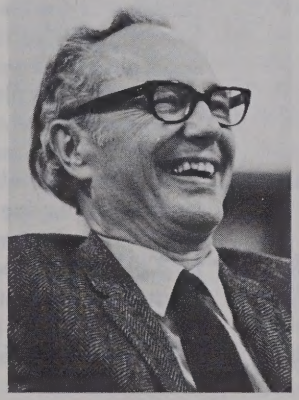
But perhaps the most telling evidence that Dr. Cooper is on to something can be gleaned from the sad story of retired drama coach and professor of communication Roy Umble. The series of photographs below depict with startling clarity the cosmopolitan, mild-mannered professor's slide into neanderthalism.

1

In this photo (circa 1936), Roy's demeanor reveals a man professional to the point of severity. The dark suit, wire-rimmed glasses and the friendly yet unsmiling face show him to be under supreme control of himself.

2

The second photo exhibits many of the same traits, although Dr. Cooper points out that Roy's sideburns are a trifle longer. "It's just conjecture," he said, "but why else would he have removed his glasses in the presence of the young lady? And look at that striped tie."

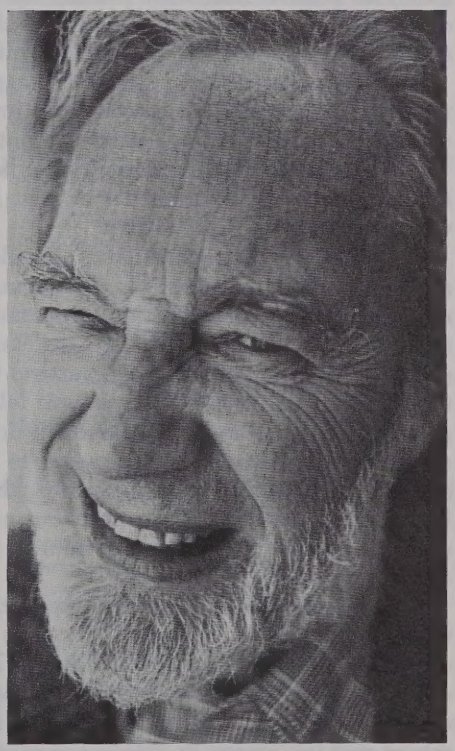


3

This photo shows Roy in the late '60s or early '70s. As you can see, he has not yet let hair grow upon his cheeks, but the hair on his head is decidedly longer, and so are the sideburns. "And just look at him now," exclaimed Dr. Cooper. "His behavior is getting decidedly flaky."

4

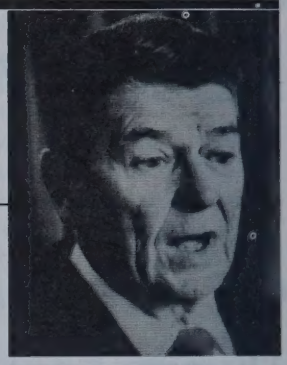
This example shows Roy following his official retirement from Goshen College. A beard has begun, and he has taken up permanent residence in the basement of Kulp Hall, where he writes impassioned sonnets in memory of John Wayne. "I've never seen a more classic case," remarked Dr. Cooper.



5

The last photo in our series shows Roy's beard in full flower. "Stay clear of the man," warned Dr. Cooper. "If this were another time in history, he'd be second lieutenant to Attila the Hun."

Summon Some Sense



Some words for the next GC president

By Ronald Reagan

I'd like to thank the staff of the *Goshen College Ruminator* for asking me to share my thoughts with the yet-unchosen next president. Although I must admit to having little prior experience with Mennonites (you *are* the ones who have church on Saturday, aren't you?), perhaps I can glean some tips for the new president from my own extensive experience.

First, Mr. President, let's talk defense. (I realize that some might object to my assumption that the successful candidate will be of the male gender. But really, let's be serious.) As the commander-in-chief of your educational institution, you are ultimately responsible for the very survival of that institution and its citizens.

I cannot emphasize too strongly my belief that you must at all times negotiate from a position of strength. Extreme strength. Aggression, if you will. I understand that flagging enrollment is a subject of some concern at Goshen College. Imagine my consternation, then, when I learned that your predecessors have meekly tolerated the existence of not one but *seven* other institutions of Mennonite higher education within the 48 contiguous United States!

The naivete of such a position is staggering. You must move swiftly to repel these shameless invaders of your rightful territory. Hand-to-hand combat is an ugly thing, but can the lives of a few recruiting officers be measured against the continued existence of your institution? I think we all know the answer to that.

On the subject of recruitment, I would be the first to assert that volunteerism is the American way, and there is no more heart-warming policy to pursue as we aid our elderly, unemployed and poverty-stricken. But to leave such a decision as to whether to attend Goshen College in the hands of untested 18-year-olds is folly. While your predecessors have spent thousands of dollars and hours designing recruiting materials meant to attract the attention of notoriously fickle youths, they have inexplicably ignored the most obvious and cost-efficient recruiting tool of all. I refer, of course, to a simple academic draft.

Imagine the enviable position the Mennonite church would find itself in if it took the lead in adopting this novel yet logical policy. At the age of 17, every Mennonite church member would be required to sign a simple form, stating his or her name, age, academic standing in high school and the means by which the Mennonite Board of Education can contact him or her should a denominational emergency arise.

Thereafter, in years when applications for admission to GC fall below the level necessary to insure school security, you would have all the information you need at hand to fill your classrooms and dorms with the best and the brightest of your young people. The savings you'll realize when you disband your recruiting team will, I daresay, be significant. Perhaps you'll want to direct a fraction of those funds to the salaries of various counselors and disciplinary officers hired to deal with those misfits who continue to insist they don't want to be at Goshen College, but that will be a minor inconvenience.

I see a number of other budget-trimming opportunities at Goshen College as well, and I think you'd do well to look over your campus with prudent eyes. For example, what about this Mennonite Historical Library? My sources tell me there are fewer than 700,000 of you in the entire world — how much history can that many people have? And how many of them ever check a book out of the library? I think this obsession with old European roots and places like "Germantown," for heavens sake — well, I just think it's unhealthy. How do you ever expect to become assimilated in this country when you cling to the past like that? Frankly, you guys stick out like sore thumbs. If I were you, I'd clear out the MHL and put something there that's of use to the surrounding community, like a permanent distribution station for government surplus dairy products.

And you have a lot of work to do, by the way, in the whole area of community relations. I'll tell you one big step you could take in the right direction, and that would be to stop playing footsie with the Third World. If you want to send your students abroad, fine. There are lots of *nice* places they could go. Take South Africa, for example. It's warm, it's beautiful country, the natives speak English (at least the ones you'd want to let your students mingle with) and your kids would come home with a lot fewer crazy ideas about universal brotherhood and equal distribution of wealth. South Africa may have its problems, but it's a tough world out there. College kids have to face reality sometime.

Another public relations tip I might pass along is that I've found it absolutely invaluable to maintain friendly relations with American legends like Bob Hope and Joey Heatherton. You can't imagine the lift it gives the troops' morale when stars of that caliber come to entertain them. A Bob Hope show would do a lot more for the old college coffers than these highbrow operas your students put on. Kids need someone to look up to, you know, and, I say, who better than Bob Hope?

Well, I could go on and on, but I'm about out of space. Remember, I'll be keeping my eye on Goshen College. I must take a trip out your way and see it for myself some day. Maybe I should invite Yuri to a summit in Indiana?

Ronald Reagan is a former movie star.

Rosanna Kasdorf '62, Goshen, is employed part-time as adoption social worker with Tressler-Lutheran Service Association in York, Pa. After her husband George retires in May, they plan to move to Lewistown, Pa., where she will be employed full-time.

Patricia Forrester Kratzer '63, Jones, Mich., teaches sixth grade at Three Rivers Middle School.

Aaron Martin '61 teaches math at Lancaster (Pa.) Mennonite High School. He and his wife Ruth have been teaching Bible classes, word study methods and rudimentary New Testament Greek in local churches and other groups for the last three years.

Marie Keeler Miller '60, Pisgah Forest, N.C., is director and teacher at Presbyterian Nursery School in Brevard, N.C.

Mary Alene Cender Miller '63, Goshen, is completing a master's degree in peace studies at Associated Mennonite Biblical Seminaries. In June she and her husband **Marvin '58** plan to return to Japan and teach at a university and work with Japanese Christian churches.

Nanita Appleman Morin '60, along with her husband Warren, are in the second year of their own business, Warren's Window Corral in Nappanee, Ind. They custom manufacture storm doors and windows and various specialities for serving vans.

Karen Powell, right, and students sing in a Puerto Rican setting.

David '64 and **Karen Coolman Powell '64** have served in Puerto Rico since 1966. They plan to return to the United States this summer for a special one-year assignment based in Goshen.

Myron '63 and **Carol Stockburger Shenk '64**, after having lived in Ecuador, Brazil and Costa Rica for 12 years, have returned with their family to the States. He continues to work for the International Plant Protection Center at Oregon State University. They have four school-age children.

L. Arnold Wyse '60, Bloomfield, Conn., in private practice in psychoanalysis and psychiatry, also has academic appointments at the University of Connecticut Medical School and the Institute of Living in Hartford.

1965-69

Marriage

Ed Swenson and **Judith Horner Dyck '68**, both of Hesston, Kan., June 1982.

Birth and Death

Christopher Adam and Curtis Andrew, born and died Dec. 17, twin sons of Willis and **Deanne Gisel Kuhns '68**, Route 1, Arthur, Ill., 61911.

Richards family completes work in Japan mission

Wesley '62 and **Sue Schlatter Richard '62** have concluded a 20-year MBM assignment in Japan with the baptism there of their two teenage children, Crystal and Mark.

The Richards helped pioneer the self-supporting missionary role in Japan. They assisted in the work of local congregations while earning their living as English teachers. They spent a majority of their time in Japan near the Shiroishi congregation on the island of Hokkaido.

"We moved into the community," Sue said, "with the goal of putting down roots and carrying on our daily activities as much in harmony with the neighbors as possible, yet uniquely Christian so that, along with the members of the church, we could make an impact on the community."

Births

James and Molly Mayo **Gingerich '66**, Jakarta, Indonesia, Christopher Riggs, April 2.

N. Gene and **Jo Ruth Good Hiatt '68**, Rochester, Ind., Rachel Rebekah, March 5.

Richard Berlin and **Susanne King '66**, Columbia, Md., Rachel King Berlin, Feb. 20.

Paul and **Jane Gingerich Lehman '67**, North Tonawanda, N.Y., Joel Michael, Feb. 20.

Notes

Donald R. Bacher '69 is working for the fifth year at Albany (Ore.) General Hospital in the admitting/emergency room. He also serves on the local United Way board of directors as communications chairman.

Ruth Holderman Davidhizar '68 has had five articles related to nursing and nursing education published or accepted for publication by the following journals: *Rehabilitation Nursing*, November-December 1982; *Journal of Psychiatric Nursing*, April-June 1983; *Nurse Educator*, in press; *Issues in Mental Health Nursing*, in press; and *Imprint*, in press.

Sharon Miller Freed '69 teaches first grade at Manson (Iowa) Elementary School. **David Freed '73** is a salesman for Manson Implement, a John Deere dealership.

Barbara Anderson Graber '67 teaches middle school physical education in the Newton (Kan.) public schools.

Dwight Grieser '65, Goshen, has been appointed planner for program development services at The Lead Group, a subsidiary of LeRoy Troyer and Associates.

Shirley Hildebrand Hsu '69 works four days a week at the Vancouver, British Columbia, MCC Thrift and Gift Shop. In the evenings she substitutes as a teacher for English Language Training (ELT) and college preparatory English at Vancouver Community College.

Elvon Kauffman '65 teaches physical education and health at an elementary school near Woodburn, Ore.

Kathleen Mast King '69 is employed as a pediatric nurse practitioner in a family practice in Grass Lake, Mich. **Titus King '71** is a public school teacher in Saline as well as choir director in the Methodist church where they attend.

J. Phillip Moyer '66, Telford, Pa., a cardiologist, has been elected to a five-year term as chairman of the Department of Medicine at Grand View Hospital, Sellersville.

Patricia Mishler Patty '67 teaches high school English in a drop-out prevention program at Alameda High School, Lakewood, Colo.

Kathryn Hunsberger Seitz, an instructor in early childhood education at Eastern Mennonite College, Harrisonburg, Va., was one of seven Mennonites from the U.S. and Canada chosen to visit the Middle East in March. The trip was sponsored by Mennonite Central Committee's peace section.

Phyllis Good Senesi '69 works part-time as a family and marital counselor at Kalamazoo (Mich.) Family and Children Services.

Last year **Glenn R. Smucker '68**, Milwaukee, Wis., defended his dissertation, "Peasants and Development Politics: A Study in Haitian Class and Culture." It is based primarily on a two-year period of field research in which he and his wife Jacqueline lived in a mountain peasant community in northern Haiti. He spends part of each year in Haiti doing field work in connection with a range of community development agencies, as well as writing and consulting in relation to peasant studies and the anthropology of development.

Ted Stuckey '69, Hesston, Kan., is president of the board of directors of Bethel Deaconess Hospital, Newton.

1970

Marriage

Douglas Baker and **Cindy Warner '80**, both of Evanston, Ill., Jan. 22.

Birth

Thomas and **Carol Myers Brown**, Amarillo, Texas, Eric Harrison, Jan. 28.

Notes

Sharon Klingelsmith, Philadelphia, Pa., a May 1982 graduate of Yale Law School, was admitted to the Pennsylvania Bar in October and is currently working for a law firm there.

Loren and **Deanna Stalter Moshier '72** live in Manhattan, Kan., where he is an associate professor in the Agronomy Department at Kansas State University. They are parents of three children.

Dennis Shannon, Joliette, Quebec, is working on a doctorate in agronomy at Cornell University, Ithaca, N.Y. His thesis research pertains to soybeans.

1971

Births

Allen and **Marcia Buller Glick '75**, Millersburg, Ohio, Kelcie Ruth, Feb. 2.

Gary and Patrice Schrock **Hurd**, Milford, Ind., Ashley Louise, Feb. 21.

Lester and Grace Kliewer **Zook**, Flanagan, Ill., Bradley Aaron, Feb. 10.

Larry Miller and daughters Anne-Marie and Elsabeth.

Notes

After living in Paris for seven years, **Larry** and **Eleanor Miller Miller '74** moved last summer to Strasbourg — site of next year's Mennonite World Conference — where he is completing doctoral studies. In June he will become an administrator in Europe for both Mennonite Board of Missions and Mennonite Central Committee.

Robert Wilt, Fountain Valley, Calif., is in the awning and patio cover business. He and his wife Carol are the parents of three sons and are active in community athletic programs.

1972

Marriage

Dennis Landis, Lancaster, Pa., and **Susan Mark '80**, Elkhart, Ind., July 31, 1982.

Births

John and **Brenda Goossen Beitler '73**, Lincoln, Neb., Lucas Lee, Jan. 30.

Thomas and **Kathleen Ford Fix**, Fayette, Ohio, William Thomas, May 19, 1982.

Phillip and **Elizabeth Boshart Histand**, Evanston, Ill., Martin Phillip, Oct. 13.

David and **Naomi Holloway Miller**, Churubusco, Ind., Lisa Kay, Feb. 2.

Glenn and **Glenda Detweiler Moyer '76**, Philadelphia, Pa., Matthew Glenn, Dec. 29, 1981.

Glen and **Lois Rittenhouse Smucker**, Orrville, Ohio, Deborah Kay, Jan. 24.

Mervin and **Rose Mary Slabaugh Stutzman**, Nappanee, Ind., Daniel Konrad, April 6.

Michael and **Amy Conrad Phend**, Muncie, Ind., Andrew Conrad, April 24.

Notes

Alan and **Lois Hooley Hall** live in Little Rock, Ark. He is employed by the U.S. Geological Survey and she is a staff nurse in orthopedics at St. Vincent Infirmary.

Sanford Lehman, Goshen, is cost supervisor at Holiday Rambler in Wakarusa.

Carl von Steria, Clayton, N.Y., is currently sales and leasing manager for Kittle Motors, Inc., a Ford-Mercury dealership. He also owns and manages a continental household care business and Continental Property Management, a conglomerate of real estate. Most recently he has started a business reconditioning and selling motorcycles.

1973

Marriage

Arnold Thompson, South Bend, Ind., and **Carmen Stutzman**, Goshen, Feb. 12.

Births

Stephen and **Judy Gardner Ainlay '75**, Holden, Mass., Jesse Gardner, Feb. 28.

James and **Linda Stalter Butti**, Sarasota, Fla., Michael James, March 12.

Notes

Allen and **MaDonna Zook Holsopple '75** live in Hollsopple, Pa., where he is pastor at Stahl Mennonite Church, Johnstown.

Emerson Nafziger, Champaign, Ill., received a Ph.D. in agronomy in 1982 at the University of Illinois , where he is now an assistant professor of agronomy.

1974

Marriages

Michael Provaznik, Lansford, Pa., and **Joyce Johnson Neumann**, Griffith, Ind., March 21, 1982.

Roger Whaley, Ventura, Calif., and **Thelma Jean Clemmer**, Portland, Ore., Jan. 23, 1982.

Births

Deryll '75 and **Janice Kirk Amstutz**, Hillsboro, Kan., Bethany Joy, Feb. 15.

Carl and **Nancy Kauffman Hess**, Bowmansville, Pa., David Avery, Dec. 6.

Notes

Linda Amstutz is teaching home economics to junior and senior high students in Berlin, Ohio.

Lila Slaubaugh Fisher teaches home economics at Faith (S.D.) High School and is actively involved in community work.

Carol Kautz, director of Calvary Temple Preschool Center in Naperville, Ill., also works with the local unit of the National Association for Education of Young Children.

Paul and **Nancy Zumbrun Leichty** live in Norristown, Pa., where he is pastor of First Mennonite Church.

Bruce and **Pam Combs Lyndaker** live in Middlebury, Ind. He was installed as assistant pastor for the Forks Mennonite Church Jan. 2.

Jan Kraus Schwartzentruber, a master of divinity graduate from Associated Mennonite Bibical Seminaries, will begin work as coordinator of community services at Warden Woods Church and Community Centre in Toronto, Ontario, in June.

1975

Births

William and Kathy Inselmann **Beck**, Archbold, Ohio, Katie Jo, Feb. 20.

Keith and **Linda Widrick Gnagey**, Harrisonburg, Va., Matthew Keith, Feb. 7.

Bradley and Ann Bender **Moyer**, Plymouth, Vt., Isaac Lloyd, Feb. 28.

Alexander Skibine and **Jacqueline Stahl**, Gaithersburg, Md., Alexandre Stahl Skibine (Sasha), May 15, 1982.

Byron '77 and **Connie Gingrich Warkentin**, Middlebury, Ind., Shaun Elliott, March 15.

Notes

Arthur Griffin, Germantown, Pa., was appointed as acting administrator of York Street Community Services in Philadelphia in January.

Randal Gunden, assistant professor of economics at Bethel College in North Newton, Kan., is completing a Ph.D. in economics from the University of Notre Dame. **Deborah Lederach Gunden '80** is a R.N. on the renal floor at St. Francis Hospital, Wichita.

Mark Jordan, Ligonier, Ind., an English teacher at Fairfield High School, has had about 10 how-to articles published in national magazines like *Workbench*, *Farmstead*, *Fine Woodworking* and *The Mother Earth News*.

Sarah Lind taught Hebrew language and culture and Ezekiel at the Associated Mennonite Biblical Seminaries during the second semester. These are courses her father, **Millard Lind '42**, usually teaches, but he was in London continuing with his sabbatical leave studies.

Pat Gerber Pauls writes from Paraguay, "As of yet, I'm still not involved professionally. Family commitments are a priority. However, I'm always challenged to use the skills and knowledge I gained at Goshen College and in other studies."

Mark Winslow spent six months in clinical pastoral education at MacNeal Memorial Hospital, Berwyn, Ill., where he worked as chaplain in the alcohol treatment center. April 1 he assumed the pastorate at First Mennonite Church, Allentown, Pa.

Jonathan R. Yoder, Elkhart, Ind., has received a master's degree in psychology from California Professional School of Psychology.

1976

Marriages

Gary Halsel, Sugarloaf, Pa., and **Lois Styer**, Hatfield, Pa., Oct. 2.

Kurt Horst, Hesston, Kan., and Elaine Kauffman, Johnstown, Pa., Aug. 1, 1981.

Births

Kenneth and **Rhoda Sommers Bowman**, Mt. Pleasant, Pa., Amy Elizabeth, Sept. 11.

Daryl and **Lois Heise Climenhaga**, Lititz, Pa., Vaughn Alan, June 30.

John and **Bonita Miller Isaak**, Winnipeg, Manitoba, Rachel Lorraine, March 5.

Jon and **Mary Kauffmann Kennel '78**, Elkhart, Ind., Jaron, March 21.

John (faculty '74-77) and **Christine Patton Klassen**, Wadsworth, Ohio, Seth Michael, Jan. 16.

Eber and **Rebecca Rice Smucker '77**, Phoenix, Ariz., Nathan, Jan. 18.

Brent and **Peggy Souder Sprunger '77**, Newton, Kan., Rachel Elizabeth, Nov. 14.

Notes

Fred Clemens, Goshen, is a staff physical therapist at Memorial Hospital in South Bend, Ind.

Patty Harris, New Haven, Conn., is enrolled as a full-time graduate student at Yale University School of Nursing working toward a master's degree in psychiatric-liaison nursing.

Sue Springer Hostetler has taught home economics at Tuslaw High School in Massillon, Ohio, since 1976. She is also studying at Kent State University.

Gary Laustsen is camp ranger for the 240-acre Meadow Mountain Ranch bordering Rocky Mountain National Park in Allenspark, Colo.

Marlene Miller, San Antonio, Texas, teaches kindergarten at the Covenant School of San Antonio.

Brent Sprunger, Newton, Kan., is marketing secretary for Faith and Life Press.

1977

Births

James and **Lynn McKibbin Arends**, Minneapolis, Minn., Rachel Lynn, Sept. 4.

Curtis and **Sarah Buller Fenton**, Tremont, Ill., Joseph Levi, Feb. 16.

Ronald and **Suzanne Pasztor Lukomski**, Munster, Ind., Ronald Joseph Jr., March 9.

Kenneth and **Wendy Conrad Swartzentruber**, Apple Creek, Ohio, Joni Linee, Jan. 20.

Sheldon and Velma Schrock **Swartz**, Goshen, Janelle Suzanne, March 15.

Jay and **Sharon Fackler Wright**, Syracuse, Ind., Timothy John, March 31.

Denton and **Jan Gundy Yoder**, Archbold, Ohio, Rachel Denae, Feb. 6.

Notes

Lorel Schmidt Caldwell works as a charge nurse in intensive care at St. Mary's Hospital in Tucson, Ariz.

Vaughn Kauffman is resident director and resident assistant coordinator at Eastern Mennonite College, Harrisonburg, Va.

Terry Kaufmann-Hunsberger, Fort Wayne, Ind., has completed an associates degree in automotive service and is employed as a technician at a Mercedes-Volvo dealership.

Eugene and **Jewel Geissinger Ratzlaff** live in Lansing, Mich. He completed his Ph.D. in analytical chemistry in December at Michigan State University and is now doing post-doctoral research. She teaches at Lansing Community College.

Tim '79 and **Sarah Conrad Yoder** live in La Junta, Colo. He works for Grimsley White & Co., CPAs in Rocky Ford.

1978

Marriage

Frank Modlich and **Karen Keller**, Akron, N.Y., Nov. 21.

Births

David and **Emily Sarbaugh Hodges**, Limbe, Haiti, Reuben M., Feb. 17.

Mark and Susan Yoder **Klaassen**, Denver, Colo., Matthew Albert, Feb. 16.

Charles and **Elizabeth Nofziger Klink '82**, Columbus, Ohio, Dustin Nash, Nov. 18.

Ken and **Diane Guth Pierce**, Grand Prairie, Texas, Aug. 17.

Gary and **Tina Martin Weldy**, Goshen, Braden Ross, March 20.

Notes

Cynthia Eberly works as a staff nurse in the cardiac intensive care unit at Sarasota (Fla.) Memorial Hospital.

Mary Dyck, Springfield, Mich., a clinical nurse specialist in gerontological nursing in Battle Creek, received a master's degree in nursing from the University of Virginia in May 1982.

Patricia J. Goossen is an extension agent coordinating the Elkhart County, Indiana, 4-H program.

Rita Kennel, a registered music therapist, serves as a consultant on the psychiatric staff of Good Samaritan Hospital in Downers Grove, Ill. She describes her work as a combination of music, psychology and nursing. "For patients," she said, "music therapy is non-threatening and builds an instant rapport between patient and therapist. It also encourages patients to communicate and relax."

Charles Klink is working toward a master's degree in counseling at Ohio State University, Columbus.

Miriam Haberstich Redsecker has been appointed a member of the Goshen (Ind.) Library Board for a four-year term.

Randy '79 and **Mary Nyce Roth**, workers with Mennonite Board of Missions in Japan, teach English in a number of settings and work with church leaders.

Jane Shoot teaches community health and gerontology at Mennonite Hospital School of Nursing in Bloomington, Ill., as well as practicing as a nurse-consultant in a high-rise complex for elderly persons.

Mike and **Beth Yoder Yoder '79** are touring Europe for six weeks this summer as bluegrass musicians for a folk dance group from Ball State University. He completed his master's in journalism from Ball State this spring.

1979

Marriages

Jessie Burrell, Roxbury, Mass., and **Lydia Doremus**, Arlington, Mass., May 8, 1982.

John Gyger, Phoenixville, Pa., and **Karen Sue Yoder**, Quakertown, Pa., July 31.

Larry Rew, Alexandria, Va., and **Laurie Murchie**, Arlington, Va., Dec. 24.

Donald Smith, Bloomington, Ind., and **Deborah Dahlke**, Noblesville, Ind., Dec. 21.

Births

Franklin and **Sharee Hostetler Hartman**, New Paris, Ind., Laura Margaret, March 9.

Dennis and **Karen Troyer Ramseyer**, Wooster, Ohio, Kendra Marie, April 2.

Note

Jeri Mowery works in the pediatric intensive care unit at Swedish American Hospital, Rockford, Ill.

1980

Marriages

H. Dale Cressman, Cambridge, Ontario, and **Myrna Drudge**, Goshen, March 19.

Thomas Tymon, Lancaster, Pa., and **Geraldine Kauffman**, Columbia, Pa., Sept. 4.

Births

David and Nancy Dobson **Gibson**, Fort Wayne, Ind., Anthony Joseph, Nov. 26.

David and **Connie Weaver Miller**, Elkhart, Ind., Heidi Renee, Feb. 19.

Notes

Dale and **Myrna Drudge Cressman** live in Kitchener, Ontario, where she is studying landscape horticulture at the University of Guelph; he drives a van for the handicapped.

John M. Gingerich is a graduate student at Peabody Institute, Baltimore, Md.

Steven R. Herendeen, Goshen, was named manager of Mennonite Mutual Aid's Life Services Department Dec. 1.

Emily King, a social worker for elderly housing as a VSer in Tucson, writes, "I'm now working in the housing office at an agency called Information and Referral and have a lot of community involvement."

Beth Nebel is a Hesston College admissions counselor and part-time faculty member in the Home Economics Department.

Vernon K. Rempel, Hesston, Kan., plans to begin full-time study at Associated Mennonite Biblical Seminaries this summer.

Charlotte Schrag, Goshen, works as a secretary at Eighth Street Mennonite Church and as a waitress at Essenhaus in Middlebury.

1981

Marriages

Timothy DeVoe, New Haven, Ind., and **Carol Barker**, Wheaton, Ill., May 1, 1982.

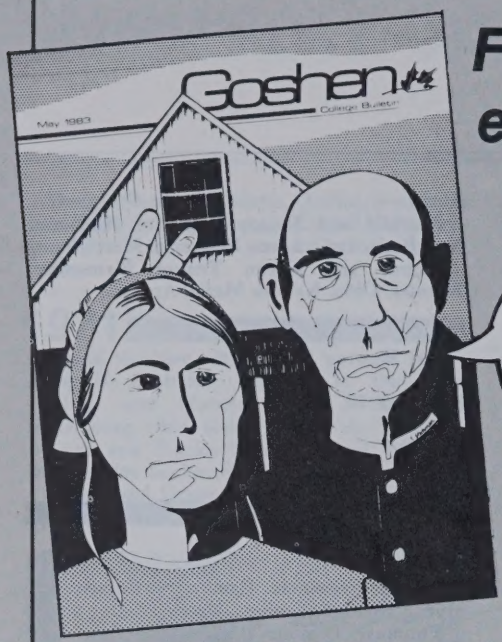
Bernardo Garcia, Chicago, Ill., and **Olga Contreras**, Defiance, Ohio, Nov. 14, 1981.

Leslie Hershey, Kirkwood, Pa., and **E. Lois Groff**, Lancaster, Pa., Nov. 20.

Jeffrey Long, New Wilmington, Pa., and Nancy Low, Hamburg, N.Y., Feb. 26.

Duane Mast, Plain City, Ohio, and **Julia Spangler**, Elizabethtown, Pa., Aug. 1, 1981.

Nigel Parker and **Kathy Schelton**, Anderson, Ind., May 29, 1982.



Fiscal year ends June 30

Send your contribution to the annual fund soon. We're 80 percent of the way toward our goal.

Births

Morris and **Paula Shiroma Bender**, Goshen, Malia Setsuyo, March 21.

Wesley and **Valerie Weaver Culver '83**, Middlebury, Ind., Chad Allen, April 13.

Kenneth and **Arleta Stutzman Martin '82**, Akron, Pa., Katrina Chantelle, Feb. 19.

Notes

Adamson and **Joanna Osborne Masingila '82** live in Goshen. He works at Wieland Designs, Inc., and she teaches math and coaches basketball and track at Fairfield High School.

Jennifer McKay, who is studying at Tuskegee Institute in Alabama, was initiated into Phi Delta Kappa, a professional fraternity in education.

Oralea Pittman of Champaign, Ill., has undertaken a Church of the Brethren volunteer service assignment with the Hospital General Castaner in Castaner, Puerto Rico. She will be working in the nursing program of the hospital.

Ruth Miller Roth is teaching primary grades at the Chicago Mennonite Learning Center.

1982

Marriages

Douglas Caskey, Bluffton, Ohio, and Mary Liechty, Berne, Ind., Jan. 1.

Jonathan Miller, New Paris, Ind., and Nancy Gaby, Goshen, Feb. 5.

Gerardo Mojica, Goshen, and **Carolyn Slaubaugh '84**, Loogootee, Ind., Feb. 5, 1982.

Marlin Schmidt, Ulysses, Kan., and **Anne Stout**, Washington, Iowa, Jan. 23.

Notes

David P. King, Fayetteville, Ark., has been promoted to assistant manager of B. Dalton Bookseller.

Robert Mishler, Shipshewana, Ind., is an assistant cashier at Citizens Bank and Trust in LaGrange.

Raymond Reeves of Dayton, Iowa, is working as a handyman with Elkhart (Ind.) County Council of Aging.

Carol Rempel is a day care teacher aide in Champaign, Ill.

Audrey Roth is resident director of Erb Hall and works part-time in publications at Hesston (Kan.) College.

Debra Sutter, Mt. Prospect, Ill., is teaching second grade at Greenbrook School, Keeneyville.

Melody Yoder has accepted a position as development officer for Mount Sinai Hospital Medical Center, Chicago.

Faculty and staff

Births

Steve and **Brenda Martin Gongwer (staff '80-81)**, Goshen, Matthew Ryan, Feb. 22.

Theodore (faculty '81-) and **Gayle Gerber Koontz (faculty '81-82)**, Goshen, Timothy James Gerber Koontz, April 4.

David and **Becky Troyer Mannigel (staff '73-76)**, Palmyra, Mo., James Raymond, Jan. 25.

Cesar and **Karen Miller Mareco (staff '79-80)**, Baltimore, Md., Emily Kristine, Jan. 13.

Kenneth and **Elaine Miller Thomas (staff '70-74)**, Goshen, Kami Jo, born June 9, 1982, received for adoption Jan. 28.

Situations wanted

Editor's note: We invited 1983 seniors to broaden their job search by tapping into the alumni network. The "classifed ads" which follow invite alumni action. Respond to the student c/o Goshen College.

Gina Mellinger de Alicea — I am an art major, psychology minor who is creative and learns quickly. I want to work in an art gallery, museum or shop, or with children in a teaching or counseling role.

Hector Alicea — I am a psychology major, Bible minor who is bilingual and wants to work with youth in a counseling or research assistant position.

Rod Amstutz — I am a business major, English minor looking for a health-related business position, preferably in the accounting department of a hospital. Senior practicum with Goshen General Hospital administrator.

Erik Cressman — I've rarely encountered something I couldn't learn. Chemical engineering is what I hope to do; the more I learn, the better. I'm a chemistry major, music minor.

Jennifer Halteman — I was a student teacher in English in a high school with a predominantly black student body in Chicago. I would enjoy working with racially mixed students in an alternative school setting, preferably in the Eastern United States.

Sarah Hartman — I'm a nursing major with a concern for people and an interest in health promotion. I would like community work or health teaching positions in the Goshen area.

Karen Landis — I am a social work student interested in and capable of working with people in a variety of settings. I have knowledge of Spanish and experience as an intern with Elkhart County Court Services.

Suelyn Lee — I am an art major with experience in layout and design for the college yearbook and newspaper. I have assisted the college graphic design artist with posters, illustrations, cards. I have experience in photography, pasteup, typesetting, printing.

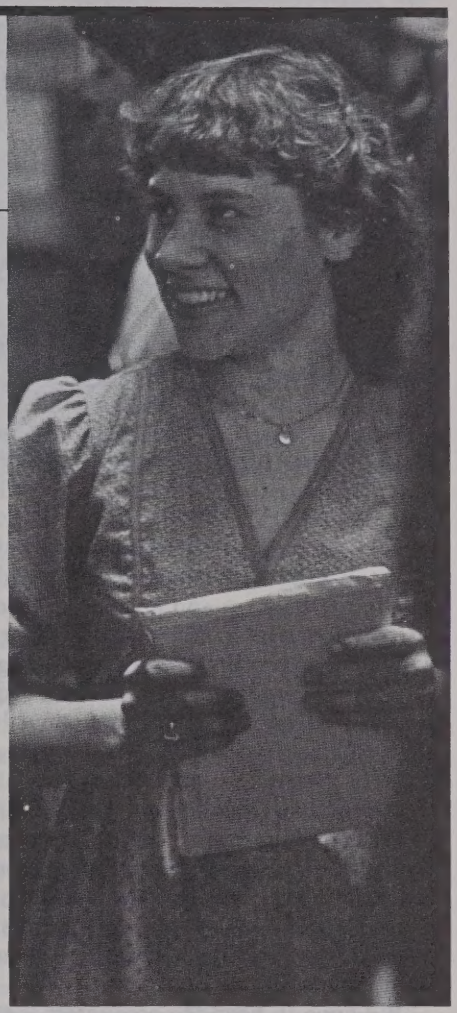
Mary Lehman — I have a nutrition degree with an interest in a health-related job as a dietician's assistant or nutrition counselor, especially in a setting involving the elderly.

Miriam Voran — I am a psychology major with experience in teaching and other group work. I am interested in a counseling position in a mental health facility. I will bring enthusiasm, a sharp mind and a smile to my work.

Cynthia D. Yoder — I am a Biblical studies major and TESOL minor. I am interested in pastoral work, teaching English to people from other countries and promoting cross-cultural communication. I have a special concern for refugees.

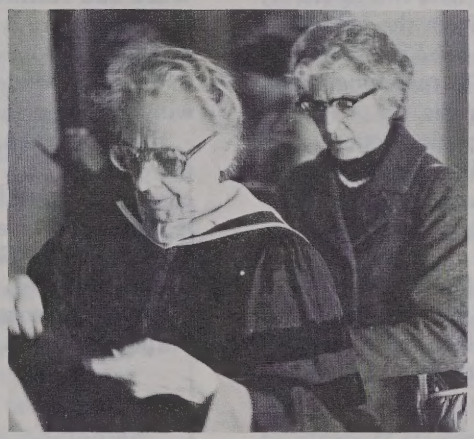
Melanie Zuercher — I'm an English major, communication minor and a past *Record* editor, with special interest in environmental issues and experience in environmental education. I'd like to pursue the latter further.

Campus



Knoerle urges grads to anticipate change

"Change your mind when your mind changes," said Sister Jeanne Knoerle, president of Saint Mary-of-the-Woods (Ind.) College, to 269 graduates April 17. She said the ability to accept change as a desirable part of life is a key to human happiness. The first woman commencement speaker in Goshen College's 89-year history encouraged the audience to "enjoy the process of life as well as the end product of life."



Florence Amstutz assists Olive Wyse, professor emerita of home economics, with her robe (left). Senior history major Frances Martens of Fresno, Calif., celebrates with friends (above).

GC-China exchange will likely continue

The Goshen College-China educational exchange program will apparently continue despite the cutoff of "cultural exchanges" between the two countries, according to Chinese and American government officials.

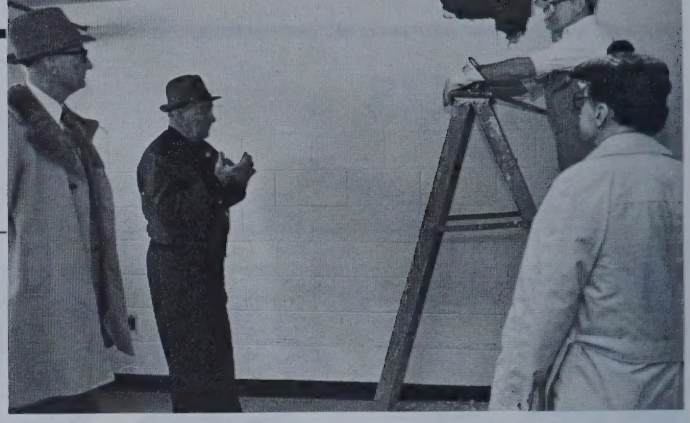
Nevertheless, "it wouldn't be accurate to pretend that this isn't a serious matter," said Atlee Beechy, retired professor of psychology and peace studies who returned from China in mid-April.

The Chinese government announced the cutoff of cultural exchanges April 7 after the United States granted political asylum to a Chinese tennis player, 19-year-old Hu Na. But both Chinese and American officials said that the Chinese government is making a distinction between "cultural and sports" exchanges, which have been discontinued for at least the rest of this year, and "scientific and educational" exchanges, such as the GC-China program, which are not affected by the new policy.

"The newspapers in China were full of the Hu Na story," said Beechy, who was there from March 26 to April 11 with other administrators of the China Educational Exchange. "We received a very friendly reception everywhere we went, and all our contacts with the Bureau of Higher Education assured us that this incident will not affect our educational exchanges. But while the people-to-people relationships between the Chinese and Americans are still warm and strong, the Chinese are very disturbed about the apparent deterioration of relations between our two governments."

Arms sales to Taiwan and other issues have contributed to this cooling of official U.S.-Chinese relations, Beechy added. "The Chinese felt they had to respond in some way to the Hu Na affair, and cutting off the cultural and sports exchanges was less disruptive for them than halting the educational exchanges."

Since the GC-China exchange program began in 1980, three groups of 21 students have spent four months in China as SSTers. During the same period, three groups of Chinese teachers have studied for one year each at GC. Director of counseling Russ Liechty and his wife Marge will lead the fourth SST group to China this fall.



J. Robert Kreider (left), Harold Brooks, Moses Yoder and Kenneth King ponder the next move in renovating High Park.

High Park to house computing center

The problem: an expanding Computer and Information Science Department, cramped and scattered quarters for other departments and inadequate facilities for social interaction.

The solution: a modern residence hall of four floors left vacant in 1982-83 because of more students living in community housing and a reduced enrollment.

Immediately after the Board of Overseers approved the renovation of the first two floors of High Park in mid-March, workers began to turn the residence hall into an academic center. Cost for renovating the first two floors will be $455,000, with $180,000 coming from the federal Title III grant for computer equipment, $162,500 from designated individual gifts and $112,500 in matching funds from Lilly Endowment, Inc., of Indianapolis.

The first floor will house the new computing center, now located in the Administration Building. Plans call for the installation of two new mini-computers, a large room for up to 30 terminals for student use, faculty offices and a conference room.

"We hope to have the computers installed by June," said John A. Lapp, provost. He said the building needs to have some walls rearranged, some new electrical wiring, air conditioning for the computers and other changes.

The second floor will house the bookstore, which will move from its present location in the Union. It will occupy the same amount of floor space as it does now, but with easier access to supplies stored on the same level.

This move will enable the Student Development Division to allocate more space in the Union to student social and recreational activities. A faculty-student committee is now drafting plans for a remodeled Union.

The board designated the third floor of High Park as the new home for the Department of Sociology, Social Work and Anthropology, but renovation must await funding before it can begin. The department, now located in Kulp Hall basement, will gain office space, a seminar room and a student lounge. Another academic department will also share the third floor.

Robert Birkey, chairperson of the department, called the plans "great." He noted that faculty will "have more contact with students, easy access to the computer for research and nice parking for guests." The department is one of the college's largest, with 65 declared majors in the winter trimester.

Administrators plan to use the fourth floor for academic purposes as soon as funds are obtained for its renovation.

— Research by Twila Yoder

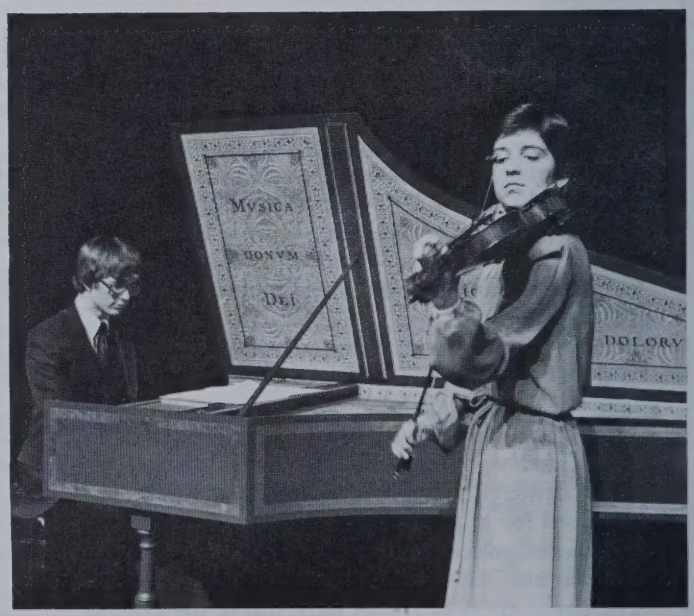
Harpsichord given to Music Department

A bit of 17th-century culture has come to campus, thanks to the generosity of a New Paris, Ind., couple. Ed and Mary Swartzendruber have presented the Music Department with a handcrafted replica of a 17th-century Flemish harpsichord.

The harpsichord, built in the workshop of Knight Vernon, Constantine, Mich., is modeled after an instrument built by the Ruckers, a famous European family of harpsichord designers. The original is now in the Yale University Collection of Musical Instruments.

Constructed of such rarely used woods as basswood, spruce and holly, the harpsichord also contains such exotic elements as ebony (for the black keys) and beef bone (for the sharps and flats). Its soundboard is handpainted with a tangle of birds, bees and flowers and a block-printed pattern outlines the edge. Latin mottoes which translate to "Music is the gift of God" and "Joyous music — healer of sadness" are inscribed on the inside of the lid. The instrument is painted a glowing red with gold leaf trim.

The harpsichord will be used in various chamber and string ensembles and as accompaniment to vocal music students when they perform music of the Baroque era.



Violinist Kristine Summers is accompanied by Brad Lehman on the harpsichord donated to Goshen College.

Martin joins advisory board

Frank Martin of the McDonald stock brokerage firm in Elkhart, Ind., has been appointed to the President's Advisory Board by J. Lawrence Burkholder. A stock broker and financial advisor, he holds degrees from Northwestern University and Indiana University.

The board is made up of business and professional leaders from Elkhart County who meet regularly to discuss issues affecting college-community relations.

Peace plays sought for contest

One-act plays that address contemporary peace issues are being sought for a contest sponsored by the Communication Department. The Goshen College Peace Playwriting Contest 1983 is made possible by a gift from the Disciples of Peace, a charitable fellowship in Middlebury, Ind.

Scripts entered in the competition should be unpublished and unproduced. They must be postmarked no later than Dec. 31, 1983, and sent to contest coordinator Lauren Friesen, assistant professor of drama. The winner of the contest, to be announced May 1, 1984, will receive $500.

College seeks faculty, administrators

Goshen College seeks qualified applicants for three faculty and three administrative vacancies that have developed this spring. Interested persons, especially women and members of minority groups, are encouraged to apply by sending a letter naming three references, transcripts and resume to the appropriate administrator.

Music, piano preparatory area — Two-thirds time position at assistant professor level. Master's in piano pedagogy or performance with experience in teaching class piano to students ages 6-17 and solo recital ability.

Nursing — One-year position for person with expertise in psychiatric/mental health nursing. Master's in nursing required for this senior nursing team position.

Social work — A non-tenurable, temporary, two-year position. MSW required, teaching experience preferred.

Applicants should correspond with Victor Stoltzfus, dean.

Information services assistant director — Reporting/editing position, covering the academic departments and related activities. Bachelor's in journalism or related field plus reporting experience.

Candidates should apply to John A. Lapp, provost.

Admissions counselor/alumni coordinator — Development of program to recruit alumni youth. Bachelor's degree, commitment to Christian higher education, knowledge of the Mennonite Church and marketing orientation.

Admissions counselor — Work with Admissions Department in advising high school students and transfers on college choice. Bachelor's degree, communication and administrative skills, willingness to travel,commitment to Christian higher education.

Interested persons should write to Norman Kauffmann, dean of student development.

Smiths endow chair in American history

A faculty couple have extended their lifelong interests in their academic fields and in Goshen College by endowing an academic chair.

The Willard H. Smith and Verna G. Smith Chair in American History and Culture was formally received in March by the Board of Overseers and during a convocation. The chair will recognize and provide support for a distinguished scholar in "American and/or Latin American history and culture, including language, literature, government, economics, religion, sociology, anthropology and fine arts."

Willard H. Smith, professor emeritus of history, served on the faculty from 1929 until his retirement in 1972. He is the author of five books, the most recent being the just published *Mennonites in Illinois*. Verna G. Smith, assistant professor emerita of Spanish, taught from 1930 until her retirement in 1972. She and Willard co-authored *Paraguayan Interlude*, published in 1950.

During the convocation, Willard Smith said that he and Verna "hope that the chair will bring benefits to you and the thousands, and tens of thousands and maybe even hundreds of thousands who will follow you." He added, "Long, long after we are gone and for an almost indefinite future, if God wills, the funds will be used for the extension of Christ's kingdom in the promotion of Christian higher education."

Businesses donate management films

Goshen College's management development program has received a gift to underwrite the purchase of a six-part film series entitled "The Manager and the Organization," which features leading theorist Peter Drucker.

The three contributing organizations are Goodville Mutual Casualty Co. of New Holland, Pa.; Mennonite Indemnity, Inc., of Akron, Pa.; and the Association of Mennonite Aid Societies of Intercourse, Pa. Their decision to make the gift took place at the annual meeting of Mennonite Economic Development Associates in November 1982, when professors Delmar Good and Leonard Geiser of the Business and Economics Department presented a workshop based on the films.

Good said the films, which deal with the human relations aspect of business management, will be available to nonprofit organizations of the Mennonite Church. Good and Geiser are also available for one-day seminars.

Family

116 freshmen awarded major scholarships

By mid-April 116 students had been awarded Freshman and Menno Simons Scholarships for study at Goshen beginning this fall.

Thirty-seven Menno Simons scholars will receive a minimum annual stipend of $1,000 for four years of full-time study. These recipients rank first or in the top 5 percent of their high school graduating class, have a combined SAT score of at least 1200 and have positive references.

Seventy-nine students will receive one-year Freshman Scholarships which range from $500 to one-third of tuition. Those students who rank in the upper 15 percent of their high school graduating class or have SAT scores of 1100 or higher and a GPA of at least 3.0 qualify.

The average aid package per student at Goshen College in 1982-83 was $3,695. The Office of Student Finance welcomes and will continue to process financial aid applications throughout the summer.

Mix and Munch: Friday afternoon success

The Friday afternoon Mix and Munch hour helped bring the campus community together for informal socializing this year, and organizer Anne Birky Koehn called the venture a success.

Birky Koehn, acting director of residence life, said the idea came from a student's suggestion. With regular promotion, the 4-to-5 p.m. hour attracted an original 75 to 80 people, but more than 150 at year's end.

WGCS passes important milestone

With the coming of 1983, WGCS, Goshen College's radio station, passed an important milestone. Sunday, Jan. 2, marked the first time the station had been on the air for 365 consecutive days in its 25-year history.

In the past, explained station manager Vernon Schertz, WGCS has been off the air during school vacations. Broadcasting on such a limited schedule has meant that the station has had to be open to sharing its place on the FM dial with other local stations. "To get exclusive use of the frequency," Schertz said, "we have to be on the air at least 12 hours per day, 365 days per year."

So the WGCS all-volunteer staff decided last year to aim first at broadcasting every day of 1982. After meeting that goal, they will try to extend their broadcast day to a full 12 hours each day.

They don't have far to go. Schertz said that Saturday is the only day of the week that WGCS broadcasts for fewer than 12 hours.

Approximately 30 student volunteers are on the staff of WGCS, serving as "technicians, announcers, administrators, newspeople, mail openers and everything else," Schertz said. Faculty members and local residents have helped operate the station during school vacations.

Calendar

May

1-22 ..... Exhibit: Serigraphy by George Farbotko
14 ..... Dinner Theatre in Westlawn Cafeteria
22, 1-4 p.m. ..... Sunday Afternoon at Merry Lea
26-June 30 ..... Exhibit: Handmade Paper by Ruth Sinclair

June

3-5 ..... Class of '87 Weekend
6 ..... Board of Overseers Meeting
12-17 ..... High School Music Week
12-17 ..... High School Computer Seminar
13-17 ... Piano Workshop for Teachers and Students
26, 2-5 p.m. ..... Sunday Afternoon at Merry Lea

'83 freshmen to pre-register June 3-5

Many freshmen entering Goshen College this fall will meet on campus June 3-5 for summer registration and a taste of what to expect from college life.

During the Class of '87 weekend, students will attend workshops to discuss adjustment to college, roommates, academic structure and planning for careers. They will also learn to know some of their classmates during recreational activities and a picnic at the college cabin.

Parents are invited to Friday's dinner and introduction to the weekend and to Sunday dinner following a concluding program on faith development at Goshen.

Juniors, seniors to receive dorm discounts

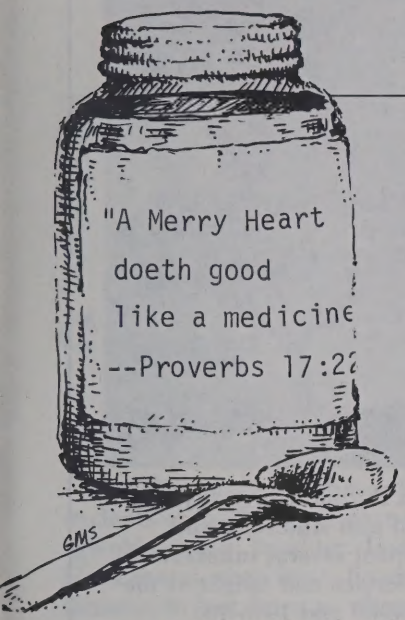
Juniors and seniors choosing to live in dormitories next fall and winter will receive room-and-board discounts of $50 and $100 per trimester, respectively.

Anne Birky Koehn, acting director of residence life, explained that "it's helpful for different age students to be together. Upperclassmen have worked through some of the conflicts that younger students have yet to face, such as choosing a major, opening up to new friends and professors, getting through finals, living away from home or sharing on issues of faith. Those are things you learn after talking with people over a period of time. When older students move off campus, they just take their experience with them rather than passing it on."

The freshmen and sophomores will not be the only beneficiaries, Birky Koehn added. Upperclassmen can gain from the younger students' "enthusiasm, energy and idealism."

Current trends taking older students off campus include the desire to save money and get a new experience, said Norman Kauffmann, dean of student development. "But the longer students are here, the more value they are to us in helping to keep a good mix in the dorms."

All full-time single students are expected to live in the residence halls unless they are seniors or at least 21 years old by the end of the trimester or living with their immediate families.



Laughing our way to health

by Terry Stutzman

The next time you start to reach for your aspirin tablets, reach for a joke book instead. Relief from your headache through laughter just might offer a refreshing glimpse into some new understandings of the effects of humor as a major healer of physical ailments.

Physicians, pastors, psychologists and lay persons are attending conferences in growing numbers on subjects such as "The Healing Power of Love and Laughter." They are part of the increasingly popular wholistic approach to health care.

"Our need to recover the feeling dimension in our lives is obvious in our stressful environment," said Willard Krabill, campus physician at Goshen College. He said that healing from the wholistic perspective "involves the reintegration of the three dimensions of one's personhood: physical, spiritual and emotional." Such healing may involve professional support and therapy, but it relies mainly on the individual "patient" as the most influential healer of all.

Spots of humor balance the stresses of the day and are just as important for maintaining a healthy body as are sleep, work, vigorous exercise and a sense of well-being in one's spiritual life. Almost everyone can vouch for the psychological and emotional benefits which follow a healthy dose of laughter, but how many of us are aware of the actual physical good it can do our bodies?

Some researchers support the idea that a chemically stimulated "laugh central" in the brain's right hemisphere may contribute to longevity through its reduction of stress and tension. Measurable physical effects include a doubling of heart rate and blood pressure and increased adrenaline levels during a joyful explosion, plus dissolved tension headaches and exercised, relaxed muscles afterward.

Once we understand the physical benefits of humor, the next step is to learn how to blend the laughter into our daily working lives. That concern is important for Krabill, who thinks that Mennonites often take themselves too seriously and skim over certain emotional "pluses" which could make our environment more healthy.

"We have the idea that if we have too much fun, we won't get things done. It's an insidious idea and creates a lot of stress and anxiety in people. We even intellectualize our religion. What we need is to recover the feeling dimension — laughter is such a big part of that."

How do we get beyond our current philosophy, then, to become happier, healthier human beings? Krabill's opinion is that "too many people need permission to have a good time," and he suggests that we pay more attention to the importance of modeling our need for humor in daily activities. A few experiences with his own patients have reinforced for him the idea that persons in supervisory roles, for example, "often don't realize how seriously their words are taken or how much influence they have on other people. We need to convey a mood of relaxation and permission."

In another example, Krabill pointed to trends in alcohol use as an indicator of our needs to model humor. "I'm convinced that a lot of students are really just looking for a good time when they use alcohol," he said. "I don't think that we as a people (in the Mennonite Church) model how to have a good time without alcohol, so the present generation of students has bought into society's ideas of how to have fun."

Campus facilities reflect a similar lack of modeling, according to Krabill. "The priorities that built this place didn't include facilities for having fun," he said. "We finally have plans and ideas for such a place on campus, but other departments have taken priority. Students at so many colleges have all kinds of centers where they can go for socializing, recreation and swimming. A different kind of survival is going on now than that which settled the prairies years ago." He added, "As people begin to see what wholeness means, they'll also see the benefits."

In his own practice, Krabill makes a point to confront his patients with the idea that humor and a positive outlook are important for achieving wholeness. He believes that the ability to laugh at oneself is a mark of maturity and emotional development and reassures his patients that there is always hope, whatever their condition. He collects cartoons for a number of folders which he places in the college Health Center. He often recommends that his patients read Norman Cousins' account of laughing himself to recovery from an "irreversible" disease in *Anatomy of an Illness*, as well as *The Humor of Christ* by Elton Trueblood and *Laugh After Laugh* by Raymond Moody. "It wouldn't be beyond me to suggest that a patient check out funny movies, either," he said.

"Laughter certainly contributes to wholeness," Krabill said. "If we aren't able to laugh, a segment of our wholeness is missing. Someone once wrote, 'Humor and honesty are among the most important signs that God's grace is among us.' I believe it is true."

Faculty

Jeschke book on baptism published

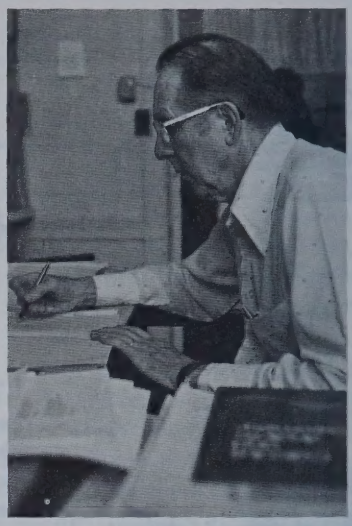
Marlin Jeschke, professor of philosophy and religion, is the author of the just published *Believers Baptism for Children of the Church* (Herald Press, 1983).

"We need a theology of believers baptism for children of the church, and this book is an attempt to offer such a theology," Jeschke said about his 160-page book.

More than making a case for believers baptism, Jeschke's book "makes us wince for too often glorifying the conversions of hardened sinners while not rejoicing adequately over the more gentle coming to faith of those brought up in the instruction and nurture of the Lord," writes J.C. Wenger in the foreword.

Believers Baptism for Children of the Church calls for the church to give a more central position to baptism of those children brought up in happy Christian homes, to make the baptism service more meaningful and to involve newly baptized young people more deeply in the church.

Math prof Zimmerman retires



After 36 years of teaching calculus concepts and algebraic formulas, Lester J. Zimmerman is retiring as professor of mathematics. A native of Conway, Kan., he joined the faculty in 1947 after graduating from Hesston and Goshen colleges. He holds graduate degrees from Purdue University and the University of Illinios and also studied at the University of Chicago. He spent several summers with the Soil Conservation Service and taught at the University of Zambia in 1968-69 and 1976-78.

Faculty leave, return at year's end

Nine faculty members will leave Goshen College on a permanent basis at the close of the 1982-83 school year, and nine others have been granted leaves-of-absence.

Faculty members leaving include James E. Goldsworthy, assistant professor of music; Dennis Stuckey Kauffman, assistant professor of physics; Claire Francell, associate professor of nursing; and Ed Laarman, assistant professor of religion.

Administrators leaving their positions are Anne Birky Koehn, acting director of residence life; Lucy Gerber, resident director; Beth Johnson Ruth, assistant director of information services; Evelyn Rouner, director of continuing education; and Torrie Martin, admissions counselor.

Faculty members granted sabbaticals for 1983-84 include campus physician Willard Krabill, who will attend graduate medical seminars and serve as scholar-in-residence at the Institute of Religion and Wholeness in Claremont, Calif.; Kathryn Burke Ponzo, assistant professor of nursing, who will complete her master's degree and take additional graduate courses; and professor of German Gerhard Reimer, who will spend a sabbatical year and a subsequent one-year leave-of-absence directing a student abroad program in Marburg, West Germany.

Leaves-of-absence have been granted to associate professor of social work Tony Brown, to go into social work practice as his wife attends graduate school; associate professor of nursing Evelyn J. Driver, to begin doctoral studies; assistant professor of education Kathy Short, to work on her doctorate; and associate professor of nursing Chet Peachey, to take an internship in educational leadership and continue his doctoral studies.

Two faculty members who are extending their current leaves are Ruth Krall and Janet Shellenberger, both associate professors of nursing in doctoral programs.

The Board of Overseers has approved the following faculty appointments:

►Ervie L. Glick, currently a member of the faculty at Hesston College, will fill Reimer's position as associate professor of German for two years.

►Byron Glick, now completing his M.S. in computer science at the University of Mississippi, will take a newly created position as assistant professor of computer science.

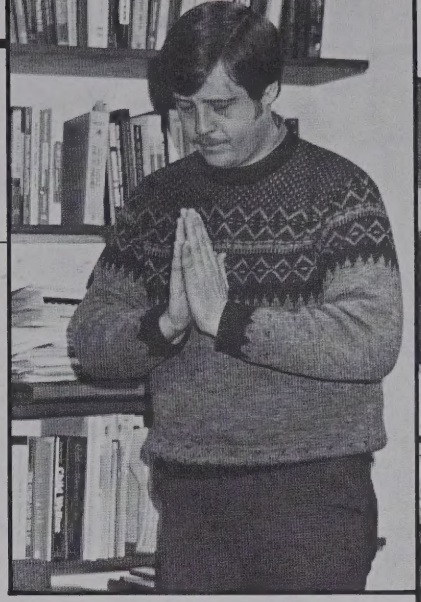
►Jose Ortiz, former associate general secretary of the Mennonite Church Office of Hispanic Concerns, will become associate professor of Hispanic ministries.

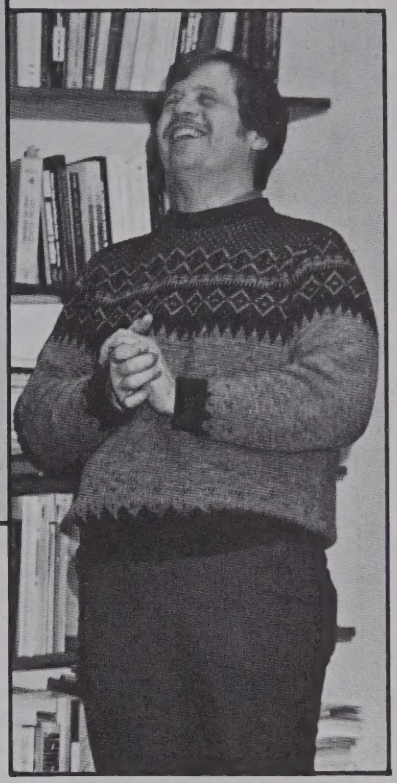
►Margarita Mattingly and Clark Roland will both teach physics on a part-time basis as adjunct faculty. They are members of the faculty at Andrews University, Berrien Springs, Mich.

Rejoining the faculty after extended leaves-of-absence will be Fran Wenger, director of the Division of Nursing, who has been enrolled in doctoral studies at Wayne State University, Detroit; Marion R. Wenger, professor of linguistics; and Ron Milne, assistant professor of mathematics, who is completing doctoral studies at Indiana University, Bloomington.

Other faculty who will return from leaves are Kathryn A. Aschliman, professor of education; J.R. Burkholder, professor of religion; Richard L. Gerig, director of alumni relations; Dwain J. Hartzler, director of student activities; J. Daniel Hess, professor of communication; John D. Ingold, professor of physical education; Doyle C. Preheim, professor of music; S.L. Yoder, professor of education; and Kathryn E. Yutzy, associate professor of nursing.

Birkey lightens classroom mood





By Sanna Yoder

Associate professor of social work Bob Birkey cures his students of the boring-lecture-stupor syndrome with an age-old remedy: laughter. Instead of ignoring yawns and blank stares when facts, figures and abstract concepts threaten to bog down an afternoon class, he lightens the mood — sometimes with a sarcastic jab at the social policy under discussion or with a joke heard over dinner the night before.

Birkey doesn't leave his sense of humor in the classroom either. In advising sessions and among colleagues, he's also free with humorous comments. Or maybe they're not really humorous, but they just *seem* funny coming from him.

"I appreciate Bob because I can count on him to make up the most awful puns of anyone on campus," said Judith M. Davis, director of sponsored programs. "He tells absolutely endless shaggy-dog stories that have no perceptible point whatsoever. He always comes through with a perfectly *dreadful* story and I find that delightful."

Naturally, Birkey's casual sense of humor works in reverse as well, and he is often the victim of lighthearted jokes. The theory in the department, says senior social work major Jon Ebersole, is that when Birkey is supposedly working behind his closed office door, he is really playing with his collection of toy tractors. Birkey hotly denies this, saying, "I don't have time to cultivate my carpet."

Birkey grew up on a farm in Manson, Iowa, with two brothers, a sister and parents "who are characterized as having a sense of humor." He and his next youngest brother spent much of their free time devising creative activities.

"One of our favorite pastimes," he recalled, "was tying a hammer on a long rope, standing under a large concrete culvert and throwing the hammer onto the road. It was great watching people pass by, stop to pick it up and then find nothing there."

Birkey spent his undergraduate years at Hesston College and GC, from which he graduated in 1969. He received his master's degree in social work at California State University at Fresno in 1975.

Birkey's teaching style may have been influenced by a professor who maintained a particularly relaxed attitude in the classroom. "I appreciated it when he brought in real-life examples as illustrations," he remembers. "He also let us do some unconventional things and was always free to bring laughter into the classroom. We ended up throwing him in the Schrock Plaza fountain," he reminisced fondly. "My goal is to combine unconventional teaching practices with more traditional methods — and to avoid being thrown in the fountain."

The social work prof's students enjoy the benefits of working with a not-always-serious prof. Val Schmitt, a 1983 graduate, said she enjoyed writing a log for her senior practicum during an eight-month period, thanks to Birkey's lighthearted feedback.

"I'd write something about feeling just like a 'listening ear,' and the next day my journal would come back with a little ear drawn in that place," Schmitt said. "He never overdoes it — he just allows more free interaction than a lot of people, and that certainly aids my learning."

Humor comes easily to Birkey, and he believes using it is a healthy addition to his classroom. "A professor is not necessarily better if he or she is entertaining," he explained. "I just prefer not to subscribe to the pain method of learning. And there are just a lot of real-life experiences, especially in my field, that touch us all personally and are good to be able to laugh at."

Colleague Tony Brown, associate professor of social work, emphasized Birkey's competence as a professor and department chair while he chuckled about Birkey's humor. "We teach our students to use their unique qualities as they work to help others — Bob does just that," he said. "He has a good sense of balance. He knows when to laugh — a good, guttural laugh — and when not to."

Birkey has taught at GC since 1975, except for a year spent as SST leader in Belize. He and his wife Mary have a five-year-old son, Benjamin, who is quickly acquiring the secrets of a good sense of humor. As his dad noted, "He's already learning to distinguish what's real and what's a bit absurd on TV."

Sanna Yoder is a 1983 graduate of Goshen College.

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Sum and substance

Why did Sarah laugh?

By J. Lawrence Burkholder

The fact that Sarah laughed and yet felt guilty about it when she was told at age 90 that she would become pregnant illustrates the fascinating connection between faith and humor (Genesis 18).

Faith is generally considered anything but comic. It deals with the serious side of life and destiny. But upon close examination, faith and humor may be seen to be of the same genre. Both are ways of coping with the ambiguities, incongruities and contradictions of existence.

What makes a story or incident comic? In most cases, it is incongruity. If a child falls, no one laughs because it is natural for children to fall. But if a professor or a pompous dignitary takes a spill, people are inclined to laugh because of the contradiction between one's physical position and position in life.

Both laughter and faith are human responses to the structures of existence. The world is not a coherent, rational structure. There are incongruities; indeed there are contradictions. That is why we must speak about reality in paradoxical language. The world is constructed by polar opposites — life and death, change and continuity, good and evil, unity and plurality, nature and history, freedom and compulsion, past and future, youth and maturity, time and eternity, law and grace.

When our involvement in these structural incongruities has no serious consequences, we respond with laughter. We may even add to them by playing tricks. Comedy is one of the most revealing ways to portray the infinite combinations of our circumstances.

Comedy is especially felicitous because it is, generally speaking, revealing without being destructive. Its jabs are light and frequently full of grace. The "comic vision" of reality is generally humane and sympathetic. It says, "Look at us human beings, warts and all. But we are all in the same boat."

When, however, the complexities, incongruities and contradictions of life come upon us with serious and even tragic consequences, our response takes the form of faith. Human beings bear pain, failures, hurts, uncertainties by refusing to accept the negative aspects of life as final, especially in light of the resurrection of Jesus Christ and the promise and experience of the Christian tradition.

In this connection, it is interesting to note the paradoxical character of Christian doctrine. Every major doctrine of classical orthodoxy implies a paradox. It takes a term of service on the mission field or a semester in a philosophy class at a secular university, where questions are asked simply and "naively," for us Christians to discover how paradoxical our faith is. For example, the doctrine of the Trinity is the most profound statement of ultimate reality ever and/or a most humorous one. We don't usually associate humor with the trinitarian formulas, but if we were to encounter this idea for the first time without the influence of traditional Christian images, we would laugh.

Sometimes classical orthodoxy provides the stuff for comical debate, illustrated by the story of the New England Calvinist pastor who agreed to exchange pulpits with his Arminian fellow Congregational pastor. When they met at midpoint between parishes, they stopped their horses to talk for a few minutes. The Calvinist minister said, "How wonderful it is that God decreed before creation that on this very Sunday morning I should preach in your church." Whereupon the Arminian minister demonstrated free will by turning his horse around and returning to his own pulpit. The Calvinist minister, however, was not undone. He called after the Arminian minister, saying, "I see that God decreed before the world was created that I should not preach in your pulpit." Name the doctrine — Christology, divine sovereignty, human responsibility, creation, eschatology — every one involves a paradox. Those who are committed to traditional theology without laughing have really not understood the Christian faith.

Furthermore, studies in recent years have also demonstrated humorous elements in biblical history and theology. Sarah became pregnant at 90; the Jewish people produced more babies per mother than their Egyptian masters; a little nation such as Israel was "elected" to be the channel of God's will for the entire world; sweet and innocent Mary sang a "revolutionay" song about "bringing down rulers from their thrones."

The cryptic sayings of Jesus are frequently ironical. They are intended to be shocking as they fly in the face of accepted assumptions. How shall one respond to statements such as these: "Blessed are the poor; blessed are the persecuted; blessed are those who mourn; the meek shall inherit the earth." Shall we laugh or weep? Or shall we have the faith of a mustard seed?

One of the greatest social roles of humor is to provide "comic relief." Sometimes we extricate ourselves from embarrassment by a quick, clever wisecrack. At all times, we lighten the situation by "laughing at ourselves." When a movement achieves sufficient security to poke fun at itself, the ground is prepared for peaceful relationships. If only Christians, Communists, Capitalists, Americans, Russians, Mennonites, Catholics were to take themselves a little less seriously, the chances of peace would be improved. Unfortunately, history has been devoid of humor where it is needed most — in ideological literature, manifestos, doctrinal statements, theological systems and polemical literature.

Where is the "Messianic clown" who will place our pride and absolutistic claims to rest?

Mennonite Historical Library
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July 1983

Goshen College Bulletin

Mennonite history: people, stories, faith

Letters

Priceless literature

Dear Editor:

I am absolutely delighted and impressed with your issue on Mennonite humor. It is a priceless piece of literature that I plan to keep. I want to share your work with acquaintances and relatives here who are outside the Mennonite persuasion and have distorted views of my heritage.

Thank you for a job well done.

Donald E. Sloat '63
Jenison, Mich.

Notre Dame helmsman enjoys prediction

Dear Editor:

Thanks for sending me that fine edition which I enjoyed greatly, even that prediction about me.

Theodore M. Hesburgh
President, University of Notre Dame

In poor taste

Dear Editor:

The "Ruminator" [inserted in the May *Bulletin*] represents poor stewardship, poor taste, poor investments of the editors' considerable talents and a poor testimony to Goshen College values.

Elizabeth A. Showalter '45
Harrisonburg, Va.

P.S. The *Bulletin* is basically good.

On the cover: A communion cup from Yellow Creek Mennonite Church, Goshen, 19th-century glasses, a 1536 Froschauer Bible and other rare books are among 36,000 items in the Mennonite Historical Library.

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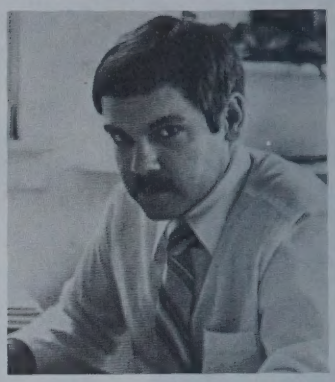


Missing alumnus spotted in Arizona

Dear Editor:

Regarding the missing alumnus pictured in the May *Bulletin*, yes I know him. I understand he was recently seen fishing in the water hazard which borders the 17th and 18th fairways at the Tempe (Ariz.) golf course. He did not have a boat; however, I understand that he was up the creek without a paddle.

I also want to report that he is no longer suffering from "John the Baptist Syndrome," which was the cause for the hunched back in the photo. The hunch has been taken out of his back through a minor accident suffered while looking for a stray golf ball in the rough at the Papago golf course. He now has a reverse hunchback as a result of backing into a saguaro cactus. He tends to sit lightly since that accident, although that is difficult for him to do.

In spite of the above, I do want to report that if it is true that you do not want inadvertently to "invite him to the campus for some reason," we will be happy to have him stay in our area with his family as they have made a significant contribution to Koinonia Fellowship.

If you do want his address, I will send it to you.

Donald E. Yoder '53
Bonnie Miller Yoder '55
Tempe, Ariz.

Editor's note: We are grateful to the Yoders for identifying the missing alumnus as Rich Gerig, director of alumni relations. He plans to return to Goshen College Aug. 1 after completing a sabbatical year in graduate studies at Arizona State University.

A crackerjack issue

Dear Editor:

The May issue of the *Bulletin* is a crackerjack. It is so good and gave me so many laughs that I had to tell you about it.

How do I know the *Bulletin* is so good?

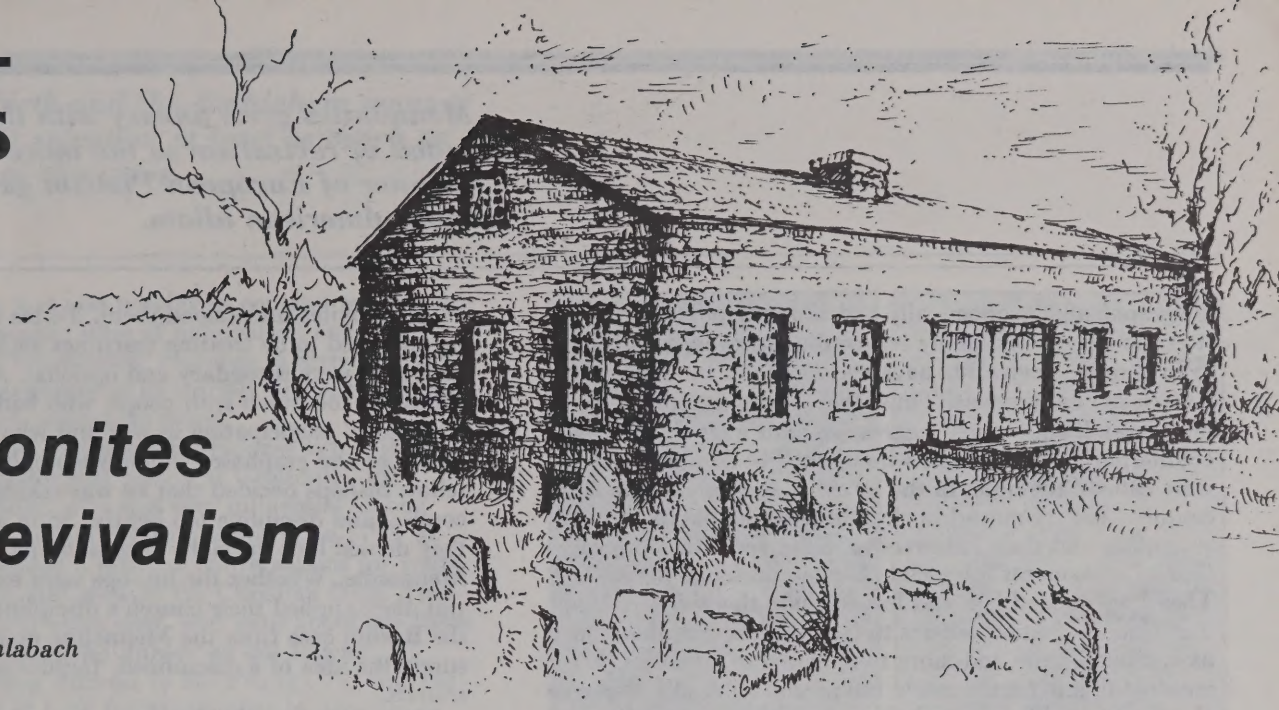
Being the proud father of a large family, I get to read the *Stanford Magazine*, the *Old Oregon Magazine*, the *University of Missouri Magazine*. And being an alumnus, I get the *Notre Dame Magazine*.

I was lucky enough to marry a Goshen College graduate. So, I get to read the *Bulletin*. Issue after issue, you are tops. Not quantity, but quality.

Congratulations to you and your staff.

Tom Hutchinson Sr.
Bend, Ore.

Ideas



Mennonites and revivalism

By Theron F. Schlabach

"Repent and be baptized." "Save yourselves from this crooked generation. . . ." With such words, the apostle Peter brought his famous sermon in Acts 2 to its climax. He was expressing themes that pervade the entire Bible. The same biblical themes run strongly through a dominant tradition of American Protestantism: revivalism.

Revivalism has been a dynamic movement in history, especially in American history. Probably no other has done as much to shape the Christianity that we now have in North America. A movement that began in the 1720s and 1730s, it continues right into Billy Graham's latest altar call and this week's TV broadcast by Jerry Falwell. What we now rightly or wrongly call "evangelicalism" takes its shape from it, and in our time evangelicalism is surely the most characteristically American form of Christianity.

Personal, individualistic faith has of course been the central emphasis of revivalism. But revivalism has had far-reaching influence beyond its individualism. It gave strong impetus, especially in the 19th and early 20th centuries, to the modern Protestant missionary movement. It has shaped the kind of language which American politicians invoke when they want to identify with the people's sacred symbols to the point that many candidates seem afraid to run for office unless they can claim to have been "born again." And at times, especially in the 19th century, revivalism has lent its considerable emotional and moral power to social reforms: to temperance, antislavery, improvement of prisons and other crusades, sometimes even to peace and women's rights. In fact, revivalists have by no means been all alike.

Whatever revivalism's varieties, its message has been a powerful one. Indeed, when it has run up against other traditions with different theologies — from Anglican to Mennonite and many in between — it has often displaced or at least radically altered them.

Sometimes, unfortunately, revivalism has made its alterations by narrowing and impoverishing certain biblical concepts, by emphasizing almost entirely the personal satisfaction we enjoy when we receive God's favors. But the Bible communicates a larger vision. Paul wrote in Romans 5 of our "being reconciled to God by the death of his son" and then "much more," once reconciled, being "saved by his life." In Romans 8, he observed also that the whole creation was waiting "with eager longing for the revealing of the sons of God. . . . The creation itself," Paul declared, "will be set free from its bondage to decay and obtain the glorious liberty of the children of God." Paul continued by saying that with the creation we also wait for the redemption of our bodies, "for in this hope we are saved." And he went on to offer considerable teaching about how the people of God should therefore live.

As nearly as historians can tell, revivalism grew from a number of roots, some of them religious, others more secular. Among the religious roots were Puritanism, a movement known as Pietism that flourished on the European continent beginning in the 17th century, and English Methodism. All these movements stressed the need for warmly personal religious experience.

A secular root was the American people's penchant for migrating, first across the Atlantic and then sometimes to new frontiers or from farm to city. As Americans migrated, they often cut themselves off from their churches' traditional authority and pastoral care. This left them open to forms of faith that might help them cope.

Second, migrating often left Americans with a deep thirst simply for elemental human contacts and social life. Revivalism was first and foremost a religious movement; yet revivalists staged wilderness camp meetings and other mass gatherings that very clearly provided not only religious stimulation but much-needed social contacts — and entertainment — as well.

A third secular root was the rise of individualism. Revivalism, after all, grew in the 18th and 19th centuries, parallel with the political ideas of the English philosopher John Locke and Thomas Jefferson and at a time when capitalism and the middle classes were attaining new heights of power. It was the product of an individualistic age and generally lived quite comfortably with the other expressions of Western individualism.

Fourth, revivalism grew especially with an aggressive young nation: the new United States of America. It was a nation busily pushing back native peoples and expanding

Mennonites grew uneasy with the aggressive mood of revivalism as the more quietistic manner of European Pietism gave way to a more American idiom.

geographically, economically and in many other ways. As it expanded, it was loudly self-confident, even boastful.

In general, revivalists have been quite in tune with the American environment. Thus, they have generally been more grandiloquent and aggressive than were their earlier counterparts, the Pietists, who often (like Mennonites) were called "the quiet in the land." Especially in the 20th century, as they moved in rhythm with the nation, most revivalists and their followers have not seen the work of God in movements for social change and social justice. They have tended less and less to share the vision of Paul that God's salvation applies to God's whole creation and have tended more and more to narrow the salvation message to one part, namely the person's initial experience of conversion. These trends have brought a narrowing of understandings of salvation, grace, the cross and gospel.

How did Mennonites react to all this? In a word, *uneasily*.

Mennonites (and Amish) did not reject revivalism entirely, even in the late 18th and early 19th centuries when revivalism first began really to penetrate German-speaking communities in Pennsylvania, Maryland and Virginia. In fact, they accepted quite a bit of it, especially those parts of it which came from revivalism's roots in continental Pietism. When they came into contact with revivalists, many Mennonites and Amish seemed to welcome their emphasis on the new birth and their promises of a more intense, more personal, warmer religious experience. For instance, Mennonites and Amish were at first rather open as they responded to preachers such as Martin Boehm and Christian Newcomer who eventually left the Mennonites and became founders of the United Brethren, a kind of Pennsylvania German version of Methodists.

Boehm, born in 1725, became a Mennonite minister in Lancaster County, Pa., and then in 1759 a bishop. In the 1760s, telling of a religious experience of his own, he began to preach in a revivalistic manner, leading mass meetings in barns or wherever he could. The Mennonites of his area were open enough to his message that he continued for about 20 years before they took any clear action against him.

Mennonites and Amish were equally open to Newcomer, who was born in 1744 and also grew up in Lancaster County, but as a young adult moved to Maryland. In the 1790s, on a visit back to the Groffdale Mennonite congregation in Lancaster County, a congregation with especially deep roots in Mennonite history, he gave a testimony of his own personal conversion. Groffdale and surrounding Mennonites responded by inviting him to speak further in their congregations.

Yet Mennonites also had reservations. One was that they saw revivalism breaking down their idea of a faithful, disciplined church. For instance, Boehm seemed gradually to make the test of genuine Christianity a matter of inner experience more than of faithful obedience to Jesus' words as Mennonites understood them. To his fellow Mennonites he appeared to be treating teachings such as nonresistance as if they were secondary and optional. And because he consorted too much with people who had no objections to Christians' participating in war and who allowed other practices and emphases which Mennonites rejected, his fellow bishops decided that he was taking his own church's counsel and discipline too lightly. So in about 1781 or 1782 they denied him the right to preach any more as a Mennonite. Whether the bishops were exactly right in the way they applied their church's discipline, the real issue in the Boehm case from the Mennonite point of view was surely the idea of a disciplined, faithful and obedient church.

More and more, Mennonites grew uneasy with the aggressive mood of revivalism as the more quietistic manner of European Pietism gave way to a more American idiom.

Revivalism's affinity for the rather bombastic spirit of the new United States was often quite evident among ex-Mennonites who had shifted over to revivalistic groups. There was, for instance, the case of one Samuel Huber, another man who became a United Brethren preacher after being reared Mennonite. Before his conversion, Huber revelled in horse racing. He was just that sort of fellow; and perhaps Mennonites deserve criticism for not finding a place for Huber's kind of spirit.

After his conversion, Huber expressed that ebullient spirit through revivalism. He advocated the posting of guards at camp meetings and loved the action that followed, such as the time a husky son of Christian Newcomer picked up a "half-cut dandy" and threw him out, literally, onto a pile of brush. He liked to tell of a preacher who mounted a wooden barrel from which to hold forth to make a point. The preacher soon stomped so hard that he broke through and fell in; but he quickly turned even his discomfiture into an occasion to warn his listeners that Satan would trap them the same way if they didn't watch out. To Huber such stories showed how God triumphed over the devil.

Nor was the difference between Mennonites and revivalists a question only of how much to absorb the new nation's aggressive mood: It also turned on whether to participate in its nationalism. Revivalists were often quite impressed if an army officer or the chaplain of a legislature paid them attention. Even the ex-Mennonites and ex-Amish among them frequently retained very little of their forebears' skepticism about the world's powers and structures. By contrast, Mennonites, while they could widely welcome revivalists' emphasis on the new birth and on warm religious experience, kept deeper doubts about the side of revivalism that looked so blandly on secular power.

In fact, partly in response to revivalism, Mennonites about 1800 developed quite a prophetic dissent from the spirit of their time and place. Emphasizing humility, they

Jesus' lowly birth and the Bethlehem manger told the way of salvation at least as much as did the story of the cross.

shaped a message that was notably in contrast to the more aggressive and arrogant sides of nationalism and revivalism. Thus, Mennonites' response to revivalism was two-fold: some acceptance of its warmly pietistic side, but rejection of its more aggressive mood.

Nobody expressed that two-fold response better than did a warm-hearted pastor and bishop at Groffdale, one Christian Burkholder, who was very influential among Mennonites at the turn of the 19th century. In 1792, at 46, Burkholder penned a series of conversations for youth to help them begin and grow in the Christian faith. They were published eight years later, and until about the 1880s *Nuetzliche und Erbauliche Anrede an die Jugend . . . (Useful and Edifying Address to the Young . . .)* was the leading statement of faith for Mennonites in America.

Burkholder very clearly called for personal faith and said that the new birth was "a chief article of salvation." Yet, obviously referring to the revivalism that was more and more entering his community, he warned against talking too much about one's religious experience. Talk of one's own faith experience, he thought, did not do much good for others.

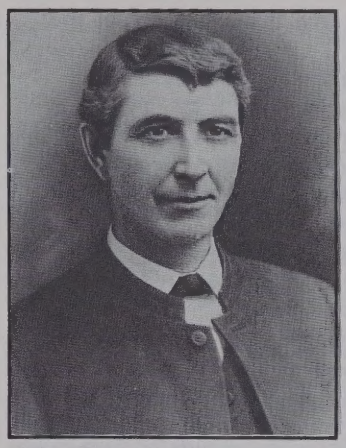
Moreover, such talk could be evidence of pride. "By being born again we do not become any great thing in this world," the pastor admonished. True repentance bore its fruit in attitude and behavior, Burkholder advised, and the first fruit that he listed was a change "from pride to humility." Indeed, in marked contrast to the assertive national spirit that revivalism was absorbing, he made humility his central theme.

The Jesus who attracted Burkholder and apparently most Mennonites through much of the 19th century was the meek and lowly son of God. It was the humble Jesus, more than the one to whom so many revivalists pointed, the Christ who engaged in red-blooded combat with the devil. For Burkholder, Jesus' lowly birth and the Bethlehem manger told the way of salvation at least as much as did the story of the cross. "To Jesus' manger," he advised, "we are to direct our course."

It is too bad that Mennonites did not make sure that more Americans, including revivalists, would hear Burkholder's message. It may not have been the complete Christian message, but it surely was a relevant one for its time and place. At its heart was what could have been a corrective for the mood of the nation and for a Christianity that was taking on that mood. In context, the emphasis on humility was most prophetic.

Mennonites themselves did listen to the humility-centered message through much of the 19th century, but then in the century's last two decades and in the early ones of the 20th they very widely accepted revivalism. Partisans of Mennonites' new revivalism have given those decades a label: the Mennonite "Great Awakening." Why the change? Put simply, the main reasons were probably three:

1. Mennonites were finally getting caught up in the American spirit more than they knew. Revivalism was a religiously approved way to become more aggressive and, as we might say today, to "get with it" in the American setting.



John S. Coffman

Menno S. Steiner

2. Some strains of revivalism had a very natural and understandable appeal to Mennonites. Where Calvinism emphasized original sin, human depravity and correct doctrine, Methodist revivalists dwelt more on holiness and on triumphant and transformed living. The way they emphasized practical righteousness attracted many Mennonites.

3. Revivalism offered something that Mennonites very much needed. In the 1880s, 1890s and first decade of the 20th century, Mennonites were in one way quite a bit as we find them today: good people, by God's grace, and with some very good points in their faith and piety, but too often lacking the means of bringing their children and others to the definite, personal faith and commitment in which they believed. Many Mennonite (and Amish Mennonite) congregations just were not doing a very good job of that. Revivalism offered the technique.

Some Mennonites, such as Daniel Brenneman, a founder of what has become the Missionary Church, accepted revivalism quite completely and uncritically. Within two or three generations their followers had largely left off the more distinctively Mennonite understandings of faith, including the ingrained conviction that peace in human relationships was part and parcel of the gospel of salvation.

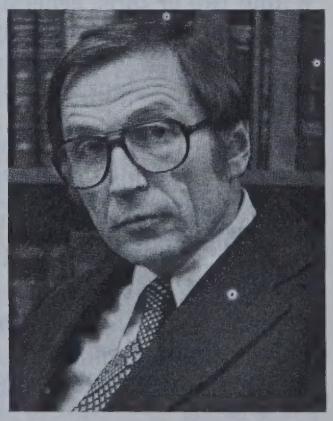
Others, such as evangelists John S. Coffman and Menno S. Steiner, accepted revivalism somewhat more cautiously and were more careful to keep hold of Mennonite teachings. Such persons and a rising generation in the Mennonite Church whom they helped inspire to vigorous and active faith created a new synthesis. They adopted an almost thoroughly Protestant and revivalistic understanding of salvation, of redemption, of the cross, of gospel, etc., but kept a very Mennonite understanding of the ongoing Christian life. That new synthesis has

dominated the Mennonite Church through much of the 20th century.

In many ways the new combination has been a successful one, for it has brought many persons, Mennonites' own children and others, to warm and practical faith. Yet even though the generation who formed the new synthesis worked very hard to hold the Mennonites' distinctive biblical teachings, their new combination has been an uneasy one. Its central problem is this: If the revivalists are correct in the way they use the words salvation, evangelism, atonement, gospel, etc., to mean almost entirely the initial, personal experience of repentance and conversion, then what is the reason for all the Mennonite emphasis on obedience, nonresistance, a disciplined and closely knit church and deep caution about the ways of the world? If these emphases have nothing to do with God's salvation, if they have nothing to do with the total way God wants to bring us well-being, wholeness of life and salvation, then why bother?

Within those questions lies what has always been the central problem of revivalism for Mennonites. Even when they have not put their feelings clearly into words, Mennonites and Amish have been bothered and apparently perplexed by revivalism's narrowing of the understanding of gospel. Their perplexity is natural — the narrowing has tended to leave high and dry some of the main Anabaptist and Mennonite understandings of how God saves us. If they accept the narrowing, then Mennonites can hardly see that their messages of close Christian fellowship, careful Christian obedience, peace between people and groups and nonconformity to the world have much to do with basic salvation or with God's good news.

Yet in revivalism there was and is a message that Mennonites needed and still must heed: its strong insistence that we must invite and bring people — our own children and others — to a clear, specific and definite commitment of themselves to God's purposes and to declare openly that they personally are followers of Jesus. Mennonites in North America in the 1980s still need to hear that message. They need it as much as Mennonites at any place, at any time.



Theron F. Schlabach, professor of history, based this article on a sermon given at the College Mennonite Church, July 11, 1982.

Martin Luther and

By John K. Hershberger

1983 represents the 500th anniversary of the birth of Martin Luther. Born in Eisleben, Germany, in 1483, he began a life during which he sought to reform the Roman Catholic Church. Instead, he gave birth to what we now call "Protestantism" and altered the course of the Christian church.

Popular though he may be in mainstream Protestant churches, however, Luther's image among Mennonites is mixed at best. If he can be credited to some degree with liberating Christians from the institutional oppression of the church, he must also bear responsibility for his efforts to place in bondage certain of our Mennonite forebears. Therein lies the ambivalence many contemporary Mennonites feel for him.

What follows is a highly personal account of one such Mennonite's pilgrimage to and with this 16th-century reformer.

My predominant impression of Martin Luther remaining from my years at Associated Mennonite Biblical Seminaries is a grim one. Most forceful, for example, was Luther's tract, *Against Murderous and Thieving Hoards of Peasants*. He wrote this tract specifically in opposition to peasant uprisings in his day and the activist efforts of Anabaptist Thomas Müntzer. Despite the great social upheaval of that period and the embellished writing of the day, Luther's words remain stark: "Therefore, let everyone who can, smite, slay, and stab, secretly and openly, remembering that nothing can be more poisonous, hurtful, or devilish than a rebel. It is just as when one must kill a mad dog: if you don't strike him, he will strike you and the whole land with you."

Thanks to professor C.J. Dyck and others on the seminary faculty, I learned a good deal more about Luther and the Reformation. But that grim impression remained. Luther and Lutherans seemed not really trustworthy. Class discussions about contemporary ethics and Christian discipleship were laced with disparaging remarks about Lutheran "cheap grace" or orders of creation that led to accommodation with the world. With these beliefs firmly in place, I entered graduate school at the University of Iowa School of Religion in the mid-1970s.

In those days the School of Religion was teeming with Lutherans of at least 57 varieties, including the active and the backsliding. There were Lutheran faculty members and Lutheran students. My advisor was Lutheran. Soon some of my best friends were Lutheran. How could one theologically ignorant young Mennonite without intellectual confidence survive in such an *angst*-inducing environment? I not only survived; I experienced one of the most stimulating and maturing periods of my life in this new setting.

George Wolfgang Forell was one of my Lutheran

one grateful Mennonite

professors. In speech, conviction, intellect and passion, he represented to me the modern incarnation of Martin Luther. The token Mennonite in his classes, I soon became an inviting target for ancient battle cries as I inherited the labels "schwärmer" and "enthusiast." In his well-manicured Teutonic tirades (a native-born German, he nurtured a highly effective German accent) he pressed me to examine the theological content of my Mennonite faith. Repeatedly, he insisted that Anabaptists and Roman Catholics were conservative, whereas Luther remained the truly radical reformer.

Through Forell I was introduced to the concept of "salvation by grace through faith alone." That God accepted me unconditionally was revolutionary. The efforts, the striving and — more importantly — the sense of failure, guilt and judgment against others could be taken away. Increasingly, I appropriated into my life this radical reversal, contained in that central theological proclamation from Luther.

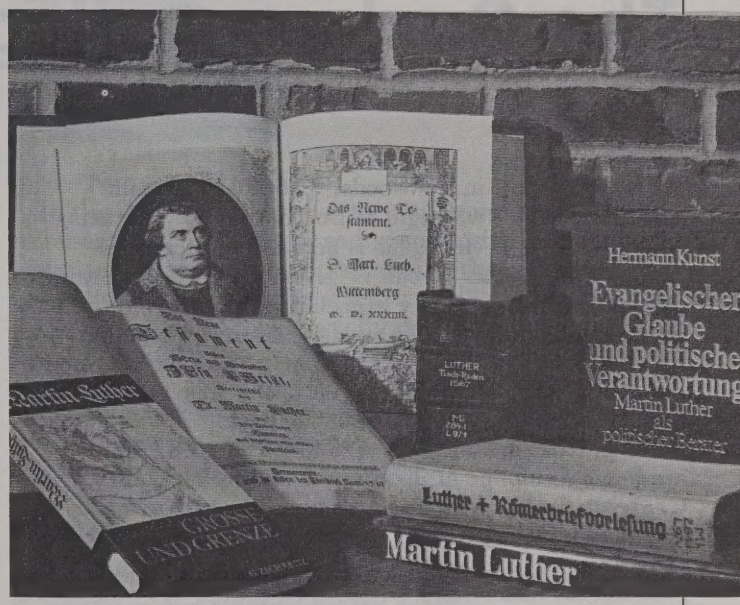
In addition, Forell introduced me to ethical thinking and moral behavior based upon a *response* to salvation rather than a means to obtain it. Such an idea made available to me a firm and attractive basis for "service" and "discipleship."

Finally, Forell's guidance into the pure Luther introduced me to the value of paradox in theological thinking. Steeped in Mennonite biblical literalness and unambiguous ethical thinking, I was rudely awakened to learn that God and human relationships can often best be described in terms that appear contradictory. From Forell through Luther to St. Paul's writing in Romans, my theological pilgrimage brought me to a God who offers intellectual integrity and personal grace. Luther was a fundamentally liberating messenger of God.

Yet another Lutheran professor was crucial to my life at Iowa: my advisor, David Belgum. From this comfortable and relaxed pastor/teacher I gained important lessons in pastoral ministry. I learned that pastoral ministry assists, but does not usurp, the work of the Holy Spirit. Clearly, but with good humor, Belgum reminded me repeatedly of the limits of my chosen vocation, stressing a functional rather than an idealized, romantic approach to ministry.

During a "blue period," when I doubted I could remain with integrity and satisfaction in the Mennonite Church because of what I perceived as its theological narrowness and marginal appreciation for trained ministers, Belgum made me see that what I was lamenting as Mennonite was actually life itself. His astute awareness of Luther's paradox — that Christians remain simultaneously saints and sinners — proved persuasive. I remained a member of the Mennonite Church and am now an ordained minister. Belgum preached at my ordination.

Today I take seriously the calling of the ministry, but



do not compulsively assume the tasks of ministering. For example, I have reached a point in my life when I can in contemporary fashion join Luther with my feet propped up on a table, resting after a sermon, and allow the Holy Spirit to do its work.

Now 500 years after Luther's birth, I am one grateful Mennonite paying tribute to him — grateful to Luther for his theological clarity and courage and grateful to some of his modern interpreters and followers. I have been accused by some of being a "closet Lutheran." Because of my pilgrimage with Luther, I remain, rather, an avowed Mennonite. On Nov. 10, 1983, let's blow out the candles, cut the cake and celebrate. Luther would like us to enjoy his celebration.

John Hershberger '72 is a former Goshen College alumni director. He received his Ph.D. from the University of Iowa in 1981 and is currently a pastoral counselor at Oaklawn Center in Elkhart, Ind.

Features

The Goshen College historians

By John A. Lapp

"If we are lost in the woods," Abraham Lincoln reportedly said, "we begin to find our way by retracing where we have been." This is perhaps as succinct a rationale for history as can be given. In a world of rapid change and revolutionary expectations there are those who would doubt the relevance of the past to contemporary realities. But the givens of the human situation are such that the present and future, even in the year before 1984, remain as the "growing edge of the past."

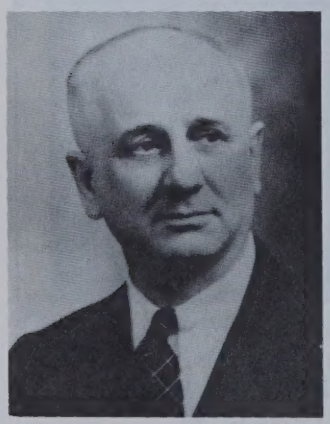
When Goshen College was founded in 1894, the academic discipline of history was still in its infancy. C. Henry Smith, who became one of the pre-eminent Mennonite historians and was the first professor of history at Goshen College, was trained by the first generation of professional historians in the United States. He established the study of history at GC as well as a tradition of scholarship rare for a small, midwestern, church college.

From Smith's time to the present, some 25 individuals have taught courses in history at Goshen College. In addition, professors in other disciplines — speech, sociology, religion, foreign language, English — have used historical methods in their own teaching, research and writing.

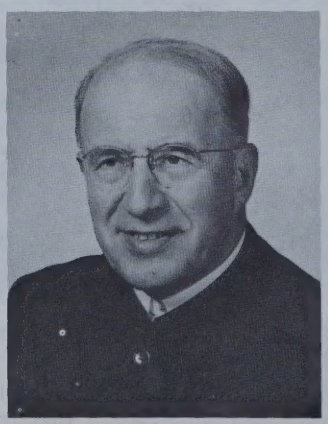
Goshen historians have excelled in recovering and interpreting the Mennonite past. This should not blind us to the fact that most of the courses they taught and still teach are devoted to European and American historical developments. These courses include: Medieval Europe as well as Modern European Totalitarianism; four epochs in American history; and from the wider world, the history of Latin America, of Africa and of East Asia. Their published writings have ranged widely, including articles such as James Hertzler's "Pulpit Calls to Social Stability in the Cultural Life of Augustan England" (1981) and Guy Hershberger's "The Pennsylvania Quaker Experiment in Politics" (1940) as well as book-length treatments such as Willard Smith's *Social and Religious Thought of William Jennings Bryan* (1975) and Theron Schlabach's *Edwin F. Witte, Cautious Reformer* (1969).

What has been most distinctive, and that which has brought distinction to Goshen College, has been the work of Goshen historians in developing the field of Anabaptist and Mennonite studies. The Mennonite Historical Library, begun already in 1906, now has the largest collection of *Mennonitica* in the world. Fifty percent of all cataloguing in the MHL is the first record of such in the internationally used OCLC library catalogue system. The *Mennonite Quarterly Review* begun in 1927 and the publication series *Studies in Anabaptist and Mennonite History* begun in 1929 have given Goshen historians international visibility and established a reputation for careful scholarship. The monumental *Mennonite Encyclopedia*, an essential reference work, was largely written and edited here.

The person most responsible for the unique tradition was Harold S. Bender, professor of church history from 1924 to 1962. He also served as dean of the college (1931-1944) and dean of Goshen Biblical Seminary (1944-1962). His influence went far beyond the discipline and teaching of history. But his work as collector and bibliographer of historical material, as organizer and promoter of Anabaptist and Mennonite historical scholarship, as researcher and writer made him the prime mover among Goshen historians. He motivated a large group of students and colleagues to make Mennonite history their career. Guy Hershberger, Melvin Gingerich, Nelson Springer and J.C. Wenger joined Bender to make Goshen a well-known center for Anabaptist and

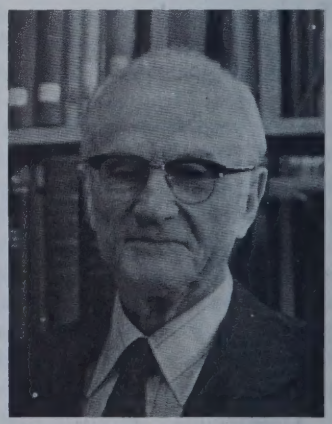


C. Henry Smith

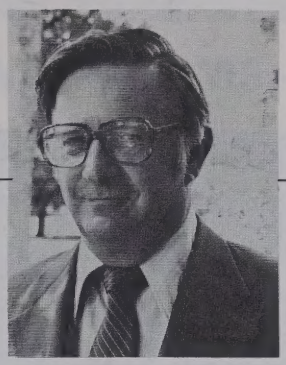


Harold S. Bender

Guy F. Hershberger



Willard H. Smith



Historian John A. Lapp is provost of Goshen College.

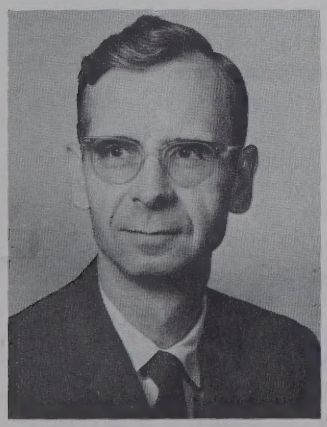
Mennonite studies, beginning already in the 1930s.

A new generation — C. Norman Kraus, John S. Oyer and Theron Schlabach — have further developed the Goshen tradition of historical studies, emphasizing more the linkages between Christian groups and studying the church in the larger socio-political setting.

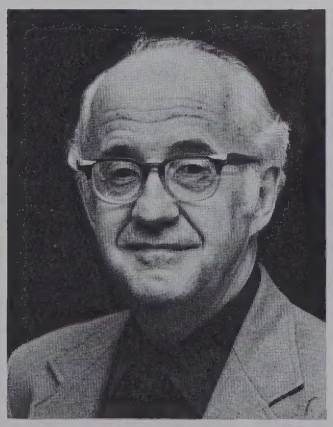
Indeed, there are those in the field of church and Mennonite history who talk of the Goshen school of historical study. By this they mean a group of historians who share a common approach and understanding of their task. Harold S. Bender's 1944 presidential address to the American Society of Church History, entitled "The Anabaptist Vision," summarizes what these friendly critics assume to represent all Goshen historical scholarship. The Goshen school is seen as emphasizing the direct linkage of modern Mennonites to the 16th-century Swiss Brethren and sees 16th-century Anabaptism centering in the believers church, an evangelical biblicism, discipleship and Christian pacifism. In contrast, another reading of the 16th century emphasizes a diverse Anabaptism, socially and religiously radical, strongly individualistic, concerned for the public order, including religious freedom and the separation of church and state. This viewpoint sees Anabaptism as a religious revival in many ways similar to revivals both before and since the 16th century. The differences are more in the nature of nuance and emphasis than genuinely conflicting interpretations.

Historical revision and debate are essential to the perennial search for the historian to enlarge and deepen the story of the past. It is possible, as Rodney Sawatsky, dean of Conrad Grebel College, points out, to distort history by "reading the past out of the present for the sake of the present." History then becomes ideology.

Goshen historians have all been committed individuals — as Christians and as Mennonites. They have been central figures in the renewal of the Mennonite tradition in the 20th century. So Goshen historians have not been disinterested. Their impact on scholarship as well as church life has been so great that some kind of a critique of this enterprise is necessary and should be seen as the highest of compliments.



Nelson P. Springer



John S. Oyer

In this 300th anniversary year of Mennonites in North America, Goshen College can be appropriately proud of its historians. They have been essential to the college's reputation for serious scholarship and devout faith. Their impact has been so great as to in part determine our institutional identity. As the recently published work by Willard Smith and a new historical series soon to appear edited by Theron Schlabach indicate, it is clear that Goshen historians continue to strengthen and enlarge a rich academic and religious tradition.

Books in history written by Goshen College scholars while active on the faculty

Bender, Harold S. *The Anabaptist Vision*. 1944.
_____. *Conrad Grebel, c. 1498-1526: the Founder of the Swiss Brethren Sometimes Called Anabaptists*. 1950.
_____. *Two Centuries of American Mennonite Literature; a Bibliography of Mennonitica Americana, 1717-1928*. 1929.
Correll, Ernst. *Das Schweizerische Taufermennonitentum: Ein Soziologischer Bericht*. 1925.
Friedmann, Robert. *Mennonite Piety Through the Centuries: Its Genius and Its Literature*. 1949.
Gingerich, Melvin. *Mennonite Attire Through Four Centuries*. 1970.
_____. *Service for Peace; a History of Mennonite Civilian Public Service*. 1949.
Hershberger, Guy Franklin. *The Mennonite Church in the Second World War*. 1951.
_____, (ed.). *The Recovery of the Anabaptist Vision; a Sixtieth Anniversary Tribute to Harold S. Bender*. 1957.
Kraus, C. Norman. *Dispensationalism in America: Its Rise and Development*. 1958.
Kreider, Alan. *English Chantries: The Road to Dissolution*. 1979.
Lapp, John A. *The Mennonite Church in India, 1897-1962*. 1972.
Oyer, John S. *Lutheran Reformers against Anabaptists: Luther, Melanchthon and Menius, and the Anabaptists of Central Germany*. 1964.
Schlabach, Theron F. *Edwin E. Witte, Cautious Reformer*. 1969.
_____. *Gospel vs. Gospel: Mission and the Mennonite Church, 1863-1944*. 1980.
Smith, C. Henry. *The Mennonites of America*. 1909.
Smith, Willard Harvey. *Mennonites in Illinois*. 1983.
_____. *Schuyler Colfax — The Changing Fortunes of a Political Idol*. 1952.
_____. *The Social and Religious Thought of William Jennings Bryan*. 1975.
Springer, Nelson P. *Mennonite Bibliography, 1631-1961*. 2 vols. 1977.
Umble, John S. *Goshen College, 1894-1954; a Venture in Christian Higher Education*. 1955.
_____. *Ohio Mennonite Sunday Schools*. 1941.
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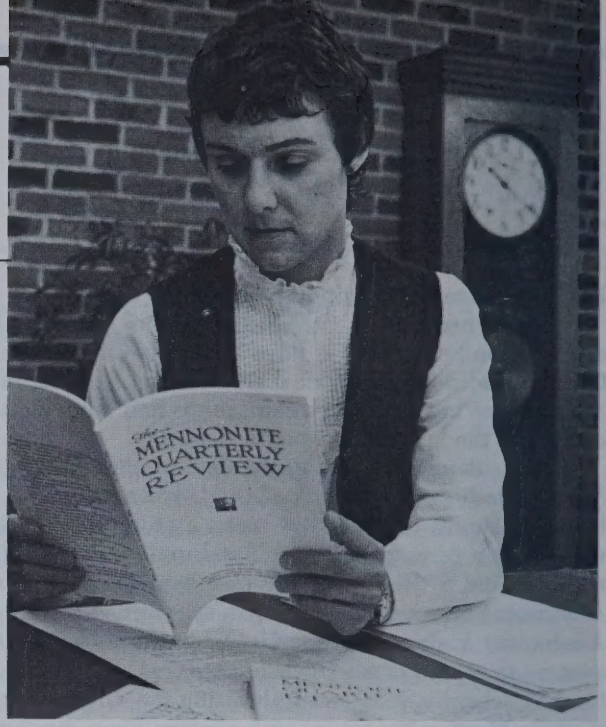
_____. *The Mennonites in Indiana and Michigan*. 1961.

MQR: 'a rich treasury'

By Stuart W. Showalter



Mary Amstutz, assistant librarian in the Mennonite Historical Library, proofreads for MQR.

The mid-1920s were exciting years for Mennonite studies at Goshen College, culminating in the 1927 founding of the *Mennonite Quarterly Review*, a highly respected scholarly journal. The birth of *MQR* naturally followed the research interests of a vigorous faculty who had begun the Mennonite Historical Society in 1924 and helped commemorate the 400th anniversary of the Anabaptist movement with the first Mennonite World Conference in Switzerland in 1925.

MQR had an immediate predecessor, a 48-page "review supplement" in January 1926 to the then-monthly student publication, the *Record*. The title page announces that the supplement was "edited for the Faculty by H.S. Bender" and that its content "consists exclusively of material in Mennonite history." The supplement's purpose was "to assist in meeting the demand for more and reliable historical literature. . . ," an effort the *Record* deemed "worthy of careful reading."

The faculty apparently appreciated the first supplement because they "ordered its publication three times during the year" under the direction of editors Harold S. Bender, John S. Umble and Guy F. Hershberger, according to a notice in the second issue four months later. The review was to serve as "an organ of expression for the ideals and program of Goshen College" and "also be more than that inasmuch as the College is an institution whose aims and interests are those of the Church which has given birth to it, nurtured it, and to this day administers it — the Mennonite Church."

The first issue of the *MQR* itself was published in January 1927 by the Mennonite Historical Society, which continues as publisher today. The editors wrote that copies were given to a select list of academic libraries, "a few Mennonite ministers in Europe and to a large number of Mennonite ministers" in America. The subscription price was listed as $1 annually, but that had doubled, without editorial explanation, by year's end.

The guiding force behind the *Review* was clearly Bender. His widow, Elizabeth Horsch Bender, who has herself contributed greatly to *MQR* as an editor and translator, recalled the early years: "We wanted to get the emphasis away from quibbly things and get on to the history of what Anabaptism was all about." For the Benders, "getting on" resulted in his editing the journal for 36 years until his death in 1962; during this time *MQR* published 83 articles authored by him.

Bender was succeeded as editor by Guy F. Hershberger, now professor emeritus of history, who directed *MQR* through 1965. In 1966 John S. Oyer, professor of history, was appointed editor, and he has served since then except for a break in 1975 and 1976. For those two years, historian Walter Klaassen of Conrad Grebel College was editor.

Today the *MQR* very much resembles its early editions in editorial scope. The historical emphasis, especially on the 16th century, is evident, and yet it embraces theology, the social sciences and the arts as well. Titles in the April 1983 issue, "Melchoir Hoffman — A Recanted Anabaptist in Schwäbisch Hall?," "A Believers' Church Christology" and "Mennonite Intermarriage," reflect this mix.

Cornelius J. Dyck, a member of the board of editors, said *MQR* is not so concerned with establishing Mennonite identity as it once was. Instead, it provides a forum for scholars to exchange ideas and research findings as they continue to refine the meaning of Anabaptism.

MQR reaches 994 subscribers, who are still primarily academic libraries, scholars and ministers. The subscription fee of $12 does not cover all costs for the 80-to 112-page journal, so the college, the Associated Mennonite Biblical Seminaries and contributions subsidize its operations.

What has been *MQR*'s impact? It's incalculable, but discernible.

Hershberger recalled that Mennonites in the 1920s believed in Menno Simons and nonresistance, "but couldn't quite integrate that with a theological base" — a base which *MQR* helped supply.

Dyck echoed the theme: "Anabaptism had a problem finding an identity, and that is where *MQR* made its biggest impact."

Harold S. Bender's assessment in 1957 still rings true: "It is the only journal of its kind, and its files are a rich treasury of historical materials."

Editor's note: MQR *editor John S. Oyer, in Germany since April directing the SST alternate program, was unavailable for interviews. Sanna L. Yoder, a senior from Indianapolis, assisted with research for this article.*

Alumni

Alumni support wins plaudits

Because of unusual alumni support, Goshen College was named a national finalist this spring in competition for a $10,000 award from the United States Steel Foundation and the Council for Advancement and Support of Education (CASE).

The prize, given annually since 1959, recognizes alumni of CASE member colleges for "distinguished achievement in giving."

"We've just received word that we didn't win the award," acting alumni director Bob Johnson reported, "but to have been named a finalist means a great deal."

This was GC's first year to make it into the finals, an achievement alumni should be proud of, Johnson said. He noted that GC administrators were not even aware that the college had been entered in the competition. CASE officials took it upon themselves to enter GC after studying its alumni's giving record against other institutions of the same size.

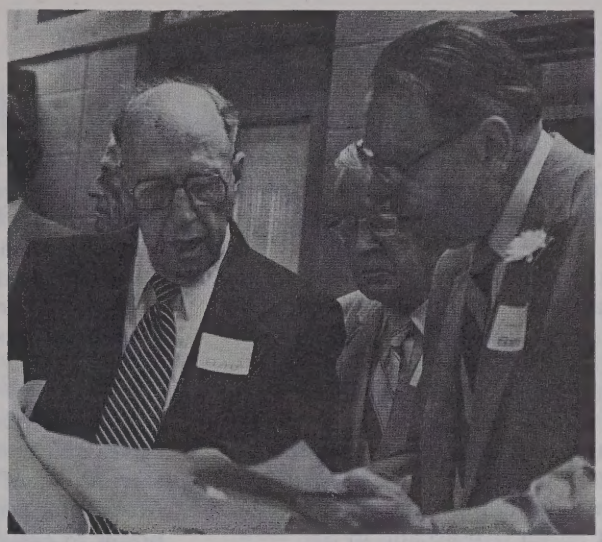
The time period under scrutiny was 1978-82, during which alumni support increased by 37 percent.

In a May letter to alumni, President J. Lawrence Burkholder commented on the significance of GC's making it to the finals: "The process by which we got into the running," he wrote, "confirms forcefully what we've been saying for years. Our alumni are remarkably supportive by anyone's standards."

Johnson noted reason for hope for next year. "Alumni contributions continue to rise," he said. "There's every reason to believe we'll be considered again next year when CASE and U.S. Steel sit down to study our record."

Other finalist institutions in GC's division, private coeducational colleges with more than 10,000 alumni, included Bucknell University in Pennsylvania, Capital University in Ohio, Hope College in Michigan, Illinois Wesleyan University and Coe College in Iowa.

Alumni Weekend '83 — Oct. 7 and 8



"Now don't try to get out of it, Lawrence. It says right here, 'Burkholder brings the hamburger buns.' " (The president hears it from Allen Ebersole '30 and Forrest Kanagy '30.)

Plan now to attend alumni weekend this fall, **Oct. 7 and 8.** There'll be the usual good food and good fellowship. Plans are already underway for special activities involving current Goshen College students.

Graduates of class years ending in 3 and 8 will meet for reunions, and the class of 1933 will be welcomed into the "Old-Timers Club." **Mark your calendar today.**

Yoder family continues search for alumni missing in Ecuador

The search goes on for **Delilah Yoder '69** and **Jim Herschberger '70**, missing in Ecuador since May 1976, reported Delilah's brother, **Richard '59**, of Morgantown, W.Va. "While there is very little appearing in the press, whether it be on a local or national basis, the investigation is still continuing," he writes.

A story in the May 11 *Dominion Post* of Morgantown gave an update to the mystery. It quoted Yoder as saying, "The case is alive, very much alive. We'll pursue this until we have some answers and some facts."

The story described the disappearance of Delilah and Jim, both seasoned travelers who were collecting medicinal plants in Ecuador to be used in cancer research, and the efforts of the Yoder family to find out what happened to the pair.

Yoder has collected files a yard thick on the case. He has documents and correspondence from the CIA, the FBI, Interpol and several other investigative agencies. He has been told that Delilah and Jim are dead, only to hear different rumors later. Private investigators have claimed that Delilah is alive, that she is being held prisoner in a camp. They have promised to rescue her for a price.

Whatever the facts, the Yoders have been frustrated with the U.S. government's efforts to help them solve the case. Yoder testified before Congress in 1977 that State Department officials at first refused to meet with him, insisting that Delilah had a "right to disappear." The officials refused to conduct an investigation, but denied the family documents to conduct its own.

Yoder's own investigations have given him a bizarre picture of an underground system of life in some Central and South American countries. "It's a world of governments within governments," he said, "where cocaine plantation owners command their own armies while dealing in prostitution and white slavery.

"There's just a lot of unanswered questions in this whole episode," Yoder said. "Some of them will never be answered."

Mennonite Women: a major step forward

By Shirley Hershey Showalter

Rich, Elaine Sommers. *Mennonite Women: A Story of God's Faithfulness, 1683-1983.* Scottdale, Pa., Herald Press, 1983; 264 pages, paperback, $9.95.

The history of women in the Mennonite Church has taken a major step forward with the publication of Elaine Sommers Rich's *Mennonite Women.* Initial sales of the book have been brisk, indicating a growing taste for women's history which has been long dormant.

Certainly the greatest achievement of this book lies in its bringing to our attention many previously unknown women active in the church in the last three centuries. From the nameless mothers on tombstones to horse-and-buggy prairie doctor Sarah Gross Lapp to the pioneers of the Mennonite Woman's Missionary Society to Florence Cooprider Friesen, medical missionary to India, Mennonite women emerge from these pages as courageous and suffering, struggling to give gifts which were sometimes recognized and sometimes ignored or discouraged.

Rich stresses the faithfulness of God toward women and their faithfulness to God, suggesting at various places throughout the book that to the extent women failed to gain recognition from the church here on earth they received it in heaven. While this is probably true, we can be grateful to have some record of their earthly achievement. We are a people ~~who~~ owe our identity to our history. Women must have equal access to this history, and Rich's book begins to give us that.

No single book, of course, can give us a complete history of Mennonite women, a fact Rich acknowledges in her preface. Perhaps the greatest compliment the next generation could give this work would be to write more books and articles using *Mennonite Women* as a resource. The following are just a few of the many questions which Rich's material suggests and which deserve further study:

1. Why did a church which began as the most sexually egalitarian of the Reformation groups (according to historian George Williams) revert to the patriarchal patterns of European society after the period of martyrdom? Is there an Anabaptist theology of shared leadership and gifts which can guide the church today?

2. What are the common patterns in the family, education and church histories of women leaders which gave and continue to give them the strength to break out of traditional norms and create a new space for themselves as missionaries or urban workers? By identifying these we may be able to encourage more female leadership.

3. One of the most sensitive observations in the book is that of historian C. Henry Smith writing about his mother:

> My mother's lot was not exceptional at that time, but rather the common experience of most of the Mennonite farm women of her day. Like them, she had become the slave of earlier habits of thrift and industry, now no longer necessary, a slave to the needs of her growing family and to the conventions and ideals of her people.

Smith implies that many Mennonite women were slaves and that something tragic resulted from this slavery. What were the "conventions and ideals" of the Mennonite people which, along with family, had the power to enslave women? Is slavery an accurate word for describing the "common experience of most Mennonite farm women?" If so, how did the common woman manage to survive?

We need hundreds of stories of women like Mrs. Smith. We need to see them not only as their children saw them, but also as their friends and husbands saw them and as they saw themselves in letters and diaries.

I hope that the Women's Missionary and Service Commission, which originated the idea of this book, will continue to encourage the accumulation of resources on women's history. Our archives still have comparatively few collections of and about women. Surely there are good materials in the trunks and attics of our homes which need to be collected.

Similarly, we need to tape and collect stories. The intrigue of *Mennonite Women* results from the power of stories to inspire, encourage and sometimes anger us, giving us insight into the meaning of our own personal and collective stories as children of God.

I would like to see young women and men of the church encouraged to collect and share Mennonite stories, especially of Mennonite women. We need these for historical purposes as well as for our own edification. Without them we will never be able to assess one of the most important dimensions of the Mennonite experience in America.

Shirley Hershey Showalter, assistant professor of English and history, teaches a class in Womanhood in America.

'What was *her* name?'

By Elaine Sommers Rich

Wouldn't it seem odd to read in an American history textbook that the first president of the United States was Martha Dandridge's husband or that during the Civil War Mary Todd's husband was president?

"*But what was* his *name?*," we might cry out in despair at such a writing of history. Over and over in the two years I spent researching and writing *Mennonite Women*, I asked, "*What was* her *name?*" A major problem I faced was finding those names (and dates). Often I failed and had to settle for "Leonard Bouwen's wife" or "Jacob Telner's wife" or "Christian Zook's wife." But also, I often succeeded. More than 500 names of Mennonite women are listed in the book index. I have the satisfaction of knowing that I have helped rescue at least some distinguished women from oblivion.

A man's name is the same on his death day as it was on his birth day. A woman's name changes each time she marries. This can hide her from history. I discovered that often a woman I was studying had died with a name she had had a comparatively short time, a name she acquired at a second or third marriage late in life. What a time I had tracking down an obituary for Susan Good. Grace Showalter, historical librarian at Eastern Mennonite College, helped me by discovering that at the time of Susan's death her name was Hostetler (Susan Ressler Good Hostetler, 1845-1919).

Under what name should these women be listed in the index? Viola Wenger (1890-1962) helped me decide. She was well-known in the Pacific Coast Conference for her life of service. At age 70 she married a Mr. Lenhart. Slightly more than a year later she died of leukemia. It made no sense to index her under Lenhart. She is listed under Wenger.

You cannot write history without names, dates, places, events. I was born on Feb. 8, 1926. That is a historical fact. Wouldn't it be ridiculous to try to conceal my birth date in order that people might think me younger than I am? To have neither a name nor a birth date removes one, for all practical purposes, from written history.

Did I have surprises as I did this research? Yes, I did. I was surprised to learn how many privately printed books have been written by Mennonite women. I was surprised to learn how much freedom and equality Mennonite women had in the church prior to a giant clamp-down in the 1920s. I am still trying to discover what happened then and why. I was surprised to learn that the same clamp-down happened in the Catholic Church in the '20s. Catholics called it "The Great Repression."

Did I make any personal discoveries? Yes, a great many. I discovered that the contribution of unmarried women in the Mennonite Church has been grossly undervalued. Of Alice Yoder, who went to India as a missionary in 1897, Carolyn Wenger, director of the Lancaster Mennonite Historical Society, wrote to me, "No one locally . . . seems to remember this Alice Yoder of Lititz." I discovered that many people do not answer mail and that children are often poor sources of information about their parents. I discovered how ecumenical many of these early women were. They held joint local meetings with other denominations. **Crissie Yoder Shank '09** promoted the World Day of Prayer in the early 1920s.

Writing the book was an awesome exercise in forgiving. Often I wept inwardly to realize what an injustice had been done to a woman I was writing about. Siddie King Oyer (1884-1963), mother of current Goshen College professors John and Mary, is an example. She was a brilliant woman. Was there really nothing better for her to do when her husband, Dean Noah, died in 1931 than to count out rolls of toilet paper and clean floors in Coffman Hall? And that at $750 a year into the '40s and '50s? Yet she had a beautiful spirit and never complained.

Does the way of the cross really triumph in the end after all? The lives of these women seem to indicate that it does. I became vicariously acquainted with a "cloud of witnesses" who surround me as I attempt to live well my daily life.

***Elaine Sommers Rich '47** is advisor to international students at Bluffton (Ohio) College.*

'Yea, I have a goodly heritage'

By Elizabeth Horsch Bender

Editor's note: Elizabeth Horsch Bender based the article below on a presentation June 28, 1981, to the Sojourners Sunday school class at College Mennonite Church. It was one of a series of oral autobiographies given by Mennonite Church leaders to the class.

My parents, John Horsch and Christine Funck, grew up in the 1870s in South Germany, my father in Bavaria and my mother near Heilbronn in Württemberg. Their families were Mennonites of Swiss descent who, like most of the Mennonites, operated large farms owned by wealthy nobles. The fathers of both were preachers and elders in their congregations.

My father attended an agricultural school to comply with his father's plan that he take over the farm. He was, however, not interested in becoming a farmer; he was early interested in Anabaptist and Mennonite history and would have liked to go on with secondary school and university, but since his oldest brother had been given that privilege, his father refused to let him go. That gave rise to his dream of going to America to promote his study of church history.

A second motive for wanting to leave Germany was his firm conviction on nonresistance, which was in decline among the German Mennonites. To avoid conscription in the army he decided definitely to go to America. He spent his 20th birthday on the boat. When he arrived in 1887, he went directly to publisher J.F. Funk in Elkhart and helped with the German publications, particularly the *Herold der Wahrheit*, wrote numerous articles on Mennonite history and helped to build a considerable library in that field. Thus his hopes for the future were in process of being fulfilled. He bought a house and used it as a boarding house for Funk's unmarried workers.

My mother came to America in 1893 to marry my father. The big black bonnet she had to wear was an unhappy surprise, but with the help of kind neighbors she adjusted to innumerable unfamiliar ways of doing things.

John Horsch and Christine Funck Horsch posed for this wedding portrait in the 1890s.

I was born in 1895, and three brothers followed in a span of 14 years. My mother's faith was of a somewhat pietistic type, some of which was passed on to me in my early years, and I grew up in a God-fearing home. There was never a time when I did not, in a childish way, "love Jesus." My mother diligently visited the sick, often bringing them some small gift.

My earliest memory is a day when I was four or five years old. I noted my father pacing the floor, nervously muttering something about a "zettel." I asked my mother what a zettel was, and she replied, "Oh, just a little paper." Many years later I learned that the paper was a notice from Funk that my father, along with some other young staff people (including my future father-in-law), were no longer needed in the publishing house.

Though I was too young to understand it, I sensed the gloom in the household. My father had to find a new way to make a living. What was he qualified to do? After much worry as well as prayer, we moved to Berne, Ind., where there was a Mennonite church. There he tried his hand first at publishing a farm paper. When that venture failed, he tried making a cereal, which he called Vigor Food. I still remember the hard-baked kernels.

An important day for me was the first day of my formal education. I still remember with pleasure the room full of children my own age. My first and only punishment was having to stand in a corner, facing the wall, for telling my neighbor how to spell "egg."

My father found a solution to his problem of making a living by joining J.F. Sprunger's faith projects in Cleveland, Ohio. Sprunger was a former Berne Mennonite with a somewhat charismatic tendency toward what he considered the dead traditional practices of the church. He had founded a periodical in Cleveland called *Light and Hope* (also in German, *Licht und Hoffnung*). My father assisted in the editing as well as the typesetting.

In Cleveland we usually attended a nearby German-language Baptist church, though my parents had joined the big Euclid Avenue Baptist Church, where John D. Rockefeller was superintendent of the Sunday school. My first close encounter with a black man occurred there. He was sitting right beside me! Overcome with curiosity, I slyly moistened my finger with my tongue and ever so lightly rubbed it over the back of his hand. The color did not come off. What a gracious soul he was to give no sign of awareness.

When I was 11, we moved to Sprunger's orphanage farm near Vermillion, Ohio, which was well-established by

that time and had a staff of talented people. In winter my father taught the orphanage school, which I of course attended. In summer he had charge of a 16-acre truck farm. Most of the work, such as weeding and harvesting, was done by children, including me. It was fun! I was also touched by Sprunger's preaching as well as the spirit of the staff members and was baptized by immersion by Sprunger at the age of 12.

One day in 1908 M.S. Steiner made a momentous visit to my father. Steiner had written to the Mennonite Publishing House in Scottdale, Pa., which was in the second year of publishing the *Gospel Herald*, suggesting a call to my father, who was a "true Mennonite." Our move to Scottdale followed when I was 13 years old.

At Scottdale I faced the same dress problems my mother had encountered before me. I was the only Mennonite child of high-school age until my senior year. That aspect of the experience accentuated my incipient shyness, which has clung to me ever since. (I must add parenthetically that the man I married was a good antidote.) For two years after graduating from high school I operated a linotype at the publishing house.

In 1915 I entered Hesston College and in 1917, Goshen. These were steps forward for me toward developing social and intellectual openness and widening my horizons. It was a time of the rigid dividing line between orthodoxy and liberalism. The theology I had thus far experienced was of the former variety, all leaning toward literal biblicism. Now I was in a setting where theological views leaned, at least to a certain degree, toward the liberal side. My father was deeply involved in the effort to keep the church in the traditional doctrine. The conflict was sharp and sometimes acrimonious.

Upon graduation in 1918 I taught two years at Eastern Mennonite School (not yet college). The atmosphere in those early days was in general narrow and tight, not entirely the fault of the school officials. My two years there were again a learning experience, impressing upon me the wide variation in views and attitudes in the church. Then followed a year of teaching at Hesston, one in Pittsburgh at a linotype and one teaching in a high school in Johnstown, Pa.

In 1923 I married one of my Goshen College classmates, Harold S. Bender. In that year we sailed for Europe with a scholarship from Princeton. In Europe Harold studied at Tübingen under the noted conservative New Testament professor, Carl Heim. Our year there was a rich experience for both of us. Besides the studying, we made lasting contacts with my relatives — aunts, uncles and cousins — who were very good to us. Harold's contacts with the widely differing Mennonites in the various countries were of incalculable benefit to him.

In 1924 we returned home and settled in Goshen, where Harold was to teach at the re-opened college. From that time on, I also taught intermittently in the academy and college, taking time out when the children arrived.

I have recently been asked about the nature of Harold's and my relationship. It was obvious to all who knew us that he was the more aggressive and I compliant (not, I am afraid, really "submissive"). He encouraged my taking courses whenever he was studying at a university, and in the three summers he was at the University of Minnesota on a committee of representatives of small colleges, he urged me to earn my M.A. (at age 48).

I read critically all his important writings, so I share the blame for some of the indiscretions in his early correspondence when he was vigorously working to keep the church from schisms.

I admired the unfailing fortitude with which he coped with his terminal cancer, even taking part in the Mennonite World Conference in Kitchener, Ontario, in August 1962, one month before his death. On the Sunday before his death we had dinner with a Dutch minister and his wife. The visitor remarked with a mischievous smile, "I hear you are having trouble with some of your young people," referring to a group of young progressives who were causing a stir. Harold hesitated a moment and then said, "Yes, but they love the church." To me that was a memorable day.

In view of the countless joys and much happiness that have been granted me by God's abundant grace, I hesitate to dwell on the times of sorrow and grief and will therefore be brief.

The first of these trials was the loss of our first child, a boy, who did not survive the birth. I nearly went with him. But that hurt was healed by the birth of our two daughters, Nancy and Mary Eleanor. Then there were the bouts with sickness that I suppose every family goes through. Nancy was twice near death, and Harold had a serious case of typhoid fever brought back from South America. The most shattering experience was Harold's sickness and death. But in all these experiences I felt, with David, "Hitherto hath the Lord helped us."

(Continued on the next page)

Notes

1900-19

Deaths

Bertha Eichelberger Good '17, Paxton, Ill., June 1982.

Bessie Hooley King '07, Goshen, April 26.

Millard LeCount '15, husband of Elva DeVault LeCount, 1266 Plymouth Place, Daytona Beach, Fla., 32019, May 22.

Bernice Palmer Minnis '13, Goshen, May 20.

1920-29

Deaths

Joseph C. Baumgartner '25, husband of Gladys Andrews Baumgartner, 6806 Tobik Trail, Cleveland, Ohio, 44130, May 1.

Dale L. Hess '22, husband of **Nellie Deck Hess '56**, 64409 C.R. 21, Goshen, May 12.

John Leming, husband of **Mildred Dewey Leming '22**, Rt. 1, Cromwell, Ind., 46732, April 13.

DeMain Warner '20, Goshen, April 26.

Note

Elva May Schrock Roth '24, Morton, Ill., retired in 1956 after 37 years of teaching in public schools. Since that time she's enjoyed homemaking, pursued hobbies and served in the church. She has led an ecumenical women's Bible study class for more than 25 years.

1930-39

Deaths

Irma Eash Nelson '39, Shipshewana, Ind., June 4.

Harold E. Zook '38, husband of Rose Mitchell Zook, 320 W. 16th St., Cozad, Neb., 69130, March 8, 1982.

Notes

Barbara F. Coffman '31, Vineland, Ontario, recently finished a book, *Samuel Fry the Weaver and Mennonites of the Twenty*. Published last fall by the Pennsylvania German Folklore Society of Ontario, it tells about the coming of Mennonites from Pennsylvania to Lincoln County, Ontario, where the first Mennonite church in Canada was organized in 1801.

Allen '30 and **Nellie Miller Ebersole '31**, Goshen, celebrated their 50th wedding anniversary in May.

Ora M. '31 and **Grace Smeltzer Yoder '31**, Shipshewana, Ind., celebrated their 50th wedding anniversary in June.

1940-49

Deaths

Louella Gingerich Blosser '47, wife of **Eugene Blosser '49**, Rt. 2, Wellman, Iowa, 52356, May 28.

Linford Hackman '40, husband of Ada Clemens Hackman, 9755 72nd Ave., Edmonton, Alberta T6E 0Y9, April 11.

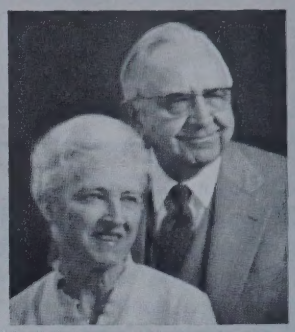
Marion Hartzler, husband of **Jennie Snyder Weaver Hartzler '46**, 616 Myrtle St., Elkhart, Ind., 46514, June 5.

Chicago *Tribune* carries feature on C.J. Gerber

Ninety-one-year-old **C.J. Gerber '17** is a celebrity in Wakarusa, Ind., since being featured in the Chicago *Tribune's* "Ripley's Believe It Or Not" cartoon strip. Beneath a pencil sketch of Gerber is this caption: "A real good sport! C.J. Gerber of Wakarusa, Ind., still plays tennis, golf, skiis, ice and roller skates and rides horseback at the age of 91. Submitted by Tom Higgins, Grahamsville, N.Y."

Gerber has never met or corresponded with Higgins and suspects his mysterious booster might have read about him in *Grit* magazine or several roller skating magazines that have featured his active life. The American Roller Rink Association has declared him "the oldest roller skater in the United States."

Gerber taught high school in Nebraska and was a principal and superintendent of schools in Northern Indiana after graduating from Goshen College and receiving his master's degree from Columbia University. He "retired" in 1948. He attributes his longevity and good health to exercise and a "guardian angel."



Miningers celebrate 50th anniversary

More than 280 guests attended a reception at College Mennonite Church June 12 to celebrate the 50th wedding anniversary of former Goshen College President **Paul Mininger '34** and **Mary Erb Mininger '35**. The couple was married in Wellman, Iowa, on June 25, 1933.

'Yea, I have a goodly heritage' *(continued)*

Looking back over some 73 of my 88 years, I am gratefully aware of many experiences of resurrection. Outstanding is Nancy's recovery in Basel from a ruptured appendix. She was in a deaconess hospital 11 weeks. How often I prayed for her and for blessings on those deaconesses! One evening, reading chapters such as Mark 5, I was given the assurance she would recover. The next day when I visited her, she told me with grateful tears that she had received the same assurance.

There have been many healings — physical, mental and spiritual — in the course of the years. My children have been a real support to me. Nancy and her son Harold are active members in a Baptist church in Beaufort, N.C., where she is teaching music. Although I urged Mary Eleanor, when she came to teach French at Goshen College, to get an apartment with some other women her age, I am thankful now for having her with me.

I was never really aware of having a unique mission. I have tried, with many stumblings and failings, to be obedient to God's leadings. I have tried to be supportive of my husband and children.

As to the future, I leave it confidently in the Lord's hands. To the present time, I am thankful to say, I have a good measure of health and strength and am still being trusted to help in certain jobs of proofreading, translating, etc. I appreciate the continuing supportiveness of Goshen College and the church.

Viewed as a whole, I must say in the words of David, "The lines have fallen for me in pleasant places; yea, I have a goodly heritage."

After 45 years, White retires from library

Declaring that she was leaving when "the library is looking up," **Neva White '44** retired from Kansas State University, Manhattan, this spring. She had served as head of the cataloguing department at KSU for 17 years to conclude 45 years as an academic librarian.

KSU officials cited White's technical contributions to the library system, noting that she completed an enormous reclassification project without hiring additional staff — an accomplishment not deemed possible in other academic libraries.

White's "human" contributions were lauded as well. "There are many . . . in the library and on campus," read the KSU alumni newsletter, "who know and appreciate Miss White for her honesty, wit and wisdom."

Prior to working at KSU, White spent eight years developing the library at Kabul University in Kabul, Afghanistan. She was also a teacher and relief worker in China in the early '50s. She worked in the Goshen College Library in the 1940s and 1950s.

White's retirement plans include writing, organizing a retired librarians group in Kansas and pursuing her avocations of genealogy, painting and music.

Speech prof retires

Indiana Gov. Robert D. Orr congratulates **Nicholas M. "Mac" Cripe '49** (left) after presenting him with the honorary Sagamore of the Wabash award. Cripe, who retired from the Speech Department faculty of Butler University after 30 years, was named grand marshal for Butler's 1983 commencement. A noted public speaker, he has served as president of the American Forensics Association and the Indiana Speech Association.

Alumni son indicted for non-registration

The first Michigan man to be indicted for refusing to register for the draft is Dan Rutt, son of **Wilmer '56** and **Lois Swartzendruber Rutt '56** of Dearborn. His attorneys are arguing that his First Amendment right to religious freedom is being violated and that he is being prosecuted selectively as an outspoken opponent of the draft.

A 1983 graduate of Hope College in Holland, Mich., Rutt wrote a letter to the Selective Service explaining his position. For that reason, he was "selected for prosecution in retaliation," said the director of the Michigan chapter of the American Civil Liberties Union, Howard Simon.

"Rutt is a devout religious person," said attorney Dan Avrunin. "His religion is based on an opposition to war. The government's requirement for registration is a desecration of his religious beliefs."

Charles Heath, husband of **Martha Hernley Heath '49**, 3269 Berkeley Place, Cleveland, Ohio, 44118, Feb. 20.

Raymond Kern, husband of **Blanche Martin Kern '43**, 3033 E. McKinley Ave., South Bend, Ind., 46615, May 3.

Eldon J. Yoder '42, husband of **Mary Scott Yoder '45**, 433 Maple St., West Lafayette, Ind., 47906, June 1.

Notes

Charles W. Ainlay '41, Goshen, was presented a Rotarian of the Year award at the annual awards dinner in April.

Clare and **Frances Barnard Garber '40**, Goshen, continue to operate Goshen Nursery, although they are semi-retired.

Tobe '40 and **Esther Troyer Schmucker '40**, South Bend, Ind., observed their 40th wedding anniversary in June.

Fannie Zehr '48, Morton, Ill., has accepted a three-month short-term assignment this summer with Mennonite Central Committee at the Selfhelp Crafts and Gift Shop in Ephrata, Pa.

Al '41 and **Rosemary Roose Zook '43** live in Burbank, Calif. He continues as a real estate broker and apartment owner, and she works as a home teacher of ill or injured high school students.

1950-54

Notes

Marian Stover Douglas '53, Springfield, Vt., works part-time as a nurse in private homes. Her husband Robert is employed by Southeastern Vermont Mental Health.

Ben '51 and **Kathleen Erb Kenagy '53** are Mennonite Board of Mission workers in Nazareth, Israel. He works as a physician at Edinburgh Medical Mission Society Hospital, and she works for the nursing school and United Christian Council. Part of their ministry consists of keeping their home open for prayer meetings and Bible studies. She has also taught macrame classes to interested persons, primarily from the community and the international hospital staff.

Harold J. Schultz '53 completed his fourth three-year term as president of Bethel College, North Newton, Kan., and was appointed to a five-year term beginning July 1.

1955-59

Deaths

Charles Minter '59, Mexico City, Mexico, April 27.

Byron Wyse, husband of **Dorothy Imhoff Wyse '58**, 5164 Janet, Sylvania, Ohio, 43560, May 3.

Notes

Norma Albrecht '55, Upland, Calif., teaches fourth, fifth and sixth grades in the Ontario-Montclair school district.

Audrey Yoder Heatwole '56, Armidale, Australia, completed an MFA degree in May at the University of Tennessee with a major in ceramics.

James A. '59 and **Kristine J. Miller Miller '60** have lived in Colorado Springs, Colo., for 10 years. He is a realtor specializing in residential sales, but also handles land and commercial sales. She is a registered nurse at Penrose Hospital.

Mae Nitzsche Mumaw '56, Big Prairie, Ohio,

Yoders publish newsletter to establish roots, connections

The first issue of the *Yoder Newsletter* was published this spring by **Ben Yoder '53** of Goshen and Chris Yoder of Battle Creek, Mich.

The publication traces the history of the Yoders, a family that genealogists believe lived in Bern, Switzerland, before recorded history of that area. The oldest record genealogists have found is of a Peter Joder, born in 1260.

The family name comes from St. Theodore, a fourth-century missionary monk who crossed the Alps from Italy to bring the gospel to the Valais country in Southern Switzerland.

Of the newsletter, Ben writes, "We will look forward to informing all of our rich heritage and roots . . . . We look to each Yoder to make contributions of anecdotes, family jokes, legends, etc., which will put life in the pages of future issues."

The newsletter features a reader exchange, promising to publish Yoder-related ancestral inquiries. For example, an inquiry in the first issue asks the question, "Who was Sarah Yoder, born 8-Apr-1811 in PA, married Tobias Fike 12-Aug-1832 at St. Michael's Evangelical Luth. Church in Wayne Co., OH, died 6-Sept-1854 in Allen Co. IN.?"

Interested Yoders and other readers are asked to send ideas or requests for their issue of the *Yoder Newsletter* to P.O. Box 594, Goshen, Ind., 46526.

works part-time as staff nurse at Gruter Foundation, a home for mentally handicapped people.

1960-64

Births

Harold and Esther Kanagy **Helmuth '63**, Arthur, Ill., David Neil, March 28.

Dennis and Betty Ricks **Johnson '64**, Alvordton, Ohio, Darin Howard, Nov. 11.

Notes

Bruce Anglemyer '62 is president of the Goshen Rotary Club.

Merlin Grieser '64, Decatur, Ill., writes: "What began as a temporary sabbatical leave activity has turned into permanent employment with A.E. Staley Manufacturing Co. I am a research chemist in the Department of Advanced Research and Development."

Russell Hochstetler '61, New Carlisle, Ind., is principal of Galena Elementary School.

Jim and **Angelina Maniaci Jones '63** moved from Leadville, Colo., to Longmont, Colo., in September. He is a carpenter, and she is a full-time homemaker.

Alan Kreider '62, London Mennonite Centre director, represented the pacifist position at a major debate on "The Christian Approach to War" April 30 in Cambridge, England. Other participants in the debate were several evangelical leaders, including well-known author and churchman John Stott, who opposes nuclear weapons but supports the "just war" position. "From my perspective it was a wonderful day," reported Kreider. "People's thinking and lives are being changed, and an evangelical peace movement is beginning to take shape in this country."

Larry Lehman '64, Vallonia, Ind., is a fish biologist who operates the State Fish Hatchery in District 8.

Wesley '64 and **Mary Jo Cender Oswald '62** live in Fairfax, Vt. He is executive director of the Northwestern Medical Center in St. Albans, and she does substitute teaching and works on her thesis, a handbook-cookbook for mentally handicapped adults, for her master's in education.

David '64 and **Karen Coolman Powell '64**, missionaries in Puerto Rico since 1966 with Mennonite Board of Missions, returned to North America May 26 for a three-month furlough. They have been assisting the Puerto Rico Mennonite Church with leadership training, Christian education, pastoral counseling and music.

David and **Anne Hildebrand Winter '60** live in Rosthern, Saskatchewan, where he is principal of Rosthern Junior College.

David D. '64 and **Adeline Amstutz Yoder '64** live in Reidsville, N.C. A pastor at Holy Trinity Lutheran Church, he received his M.Div. degree in May 1982 from Lutheran Theological Southern Seminary, Columbia, S.C. She received her master's of music degree in organ performance in May 1982 from the University of South Carolina. In addition to conducting choir rehearsals and serving as organist at Holy Trinity Lutheran Church, she is employed as music director at Main Street Methodist Church, where she is organist, and directs the Chancel Choir, Children's Choir and two handbell choirs.

Roman J. Yoder '60, St. Petersburg, Fla., is an assistant law librarian at Stetson University College of Law.

Walter '60 and **Pauline Bauman Zehr (staff '57-58)**, La Jara, Colo., both work at Conejos County Hospital, he in maintenance and she as night supervisor.

1965-69

Marriage

Michael Johnson, Washington, D.C., and **Barbara Aeschliman '66**, Archbold, Ohio, April 1.

Births

Larry and **Beverly Horst Armstrong '67**, Archbold, Ohio, Debra LeAnn, April 23.

John '67 and **Louise Burkholder Gingerich '68**, Hubbard, Ore., Andrew John, March 5.

Raymond '66 and **Luann Habegger Martin '71**, Yaounde, Cameroon, Gregory, June 5.

Notes

David F. Bishop '69, New York, N.Y., is assistant professor of pediatrics and genetics at the Mount Sinai Medical Center. His laboratory is currently focused on recombinant DNA technology as applied to human inherited genetic disorders.

Philip '69 and **Carolyn Clemens Bontrager '71** live in Twin Falls, Idaho. As a vocational evaluator, he works with developmentally disabled adults, industrially injured workers and other handicapped adults. He is contracted with the Social Security Administration and testifies for the Industrial Commission and in personal injury cases as a vocational expert.

Duane J. Gingerich '69, after a three-year PAX stint in Indonesia in the late '60s, has returned to Jakarta as an attorney. In June of 1982 he joined the firm of Nasution, Lubis & Hadiputranto to practice international commercial and corporate law.

Mary Cathcart Hausour '69, Bristol, Ind., has ended a teaching career of more than 25 years. She retired from Shipshewana-Scott Elementary School after teaching third grade there the past 15 years.

John '66 and **Alice Umble Klassen '66** live in Fort Langley, British Columbia. She continues to work as a social worker specializing in child welfare with the British Columbia Ministry of Human Resources. A history professor at Trinity Western College, he received a research grant last year to travel to Prague, Czechoslovakia, to research the history of marriage and the family in medieval Bohemia. Preliminary results of that research were given in a paper at the University of California at Los Angeles in March.

Raymond S. Martin '66 is responsible for health, nutrition and population projects of the U.S. Agency for International Development in Yaounde, Cameroon.

Elva Mast '65, Goshen, was named the manager of the Elkhart office of Hoogenboom-Nofziger Realtors in June.

Duane Sauder '68 became Hesston College's director of admissions June 15.

Ila Hartzler Stoltzfus '67, Baton Rouge, La., received a Ph.D. in musicology in August of 1982.

Former student pays tribute with workshop

"Language Assessment and Intervention for Severe Communicatively Impaired Persons" was the title of a workshop conducted at Goshen College in May by **David E. Yoder '54**, professor of communicative disorders at the University of Wisconsin.

Yoder has given the workshop often, but his visit to the campus was not "run-of-the-mill." He came to GC to pay tribute to retired communication professor Roy Umble and to give his time and proceeds from the conference to the Communication Department.

"Roy is a very meaningful person in my life," Yoder said. "In my freshman year I was very interested in speech and theater. Roy was influential both because his interests were in those areas and because he was a warm and caring person."

At GC Yoder later became interested in speech pathology because his cousin had been born with cerebral palsy. Umble introduced him to available literature on the subject and got him in contact with important people in the field.

"The more I've become involved professionally, the more I've appreciated Roy's encouragement," Yoder added. "When I heard he was retiring, I wanted to show my regard for him, so I offered to come back and do the workshop.

"Alumni are frequently asked to make monetary gifts to the college," Yoder continued. "I'd like to offer the challenge to other alumni to provide input from their areas of expertise. Be less bashful."

1970

Births

Henry and **Sara Lehman Braun**, Elkhart, Ind., Jeremy Scott, April 19.

Lyle and Terri Jenks **Gaff**, Goshen, Adam Michael, June 5.

Daniel and Sarina Bellanco **Myers**, Coopersburg, Pa., Anelle Rose, May 24, 1982.

Donald and **Karen Walters Yoder**, Nappanee, Ind., Paul Allen, May 5.

1971

Births

William and **June Gingrich Cleaveland**, Chehalis, Wash., Allison Brooke, March 24.

Ronald and **Sherry Isaac Dick**, Omaha, Neb., Jessica Ruth, April 19.

Notes

Carol Reschly Baker, Elkhart, Ind., works for Orthopedic Surgeons.

Marty Gaff, Goshen High School assistant basketball coach the last six seasons, has been named to the head coaching position at Kouts (Ind.) High School.

Sharon Pritchett Hurt is assistant principal of Jackson Middle School in South Bend, Ind.

Richard D. Koch, Kitchener, Ontario, is working towards a master's in counseling psychology at the Alfred Adler Institute in Chicago.

Joseph Lehman, Majuro, Marshall Islands, passed the bar examination in February in Honolulu, Hawaii. His wife **Anna Anien Lehman '74**, is working as secretary for the manager of the Majuro branch of the Bank of Guam.

Gerald and **M. Geraldine Lehman Mumaw (staff '68-71)**, Santa Cruz, Bolivia, sent a positive report on their work there. They write that "relating with MCC volunteers and seeing the Bolivian Mennonite Church grow has been exciting."

James Rudy, Tokyo, Japan, is now an executive vice president of International Business Information, which produces English-language publications for 130 Japanese firms. Associated with the firm for eight years, he was called one of five main owners by *The Wall Street Journal*.

1972

Births

Larry and **Doris Steiner Diener**, Fairview, Mich., Elizabeth Dawn, March 26.

Patrick and **Susan Kiebel Michael '77**, Goshen, John Jared, April 24.

Daniel and **Judy Gilliom Rosenberger**, Indianapolis, Ind., Maggie Ann, March 19.

Notes

Philip and **Joyce Eicher Bedsworth** live in Elkhart, Ind., where he is in his fifth year as pastor at Prairie Street Mennonite Church and she is home health care coordinator for the Elkhart County Health Department.

Mary Beyler, Mennonite Board of Mission worker in Japan since 1974, moved to Kushiro in April after a one-year furlough in North America and six months of language study in Tokyo. She was reassigned to that city by the Japan Mennonite Church to work with two local Mennonite congregations while earning her living as an English teacher.

Dennis '73 and **Rosalyn Yoder Miller**, Wellman, Iowa, continue to own and operate a farrow-to-finish hog farm and raise corn. They are involved with various committees at the West Union Mennonite Church.

John Mishler, Goshen, exhibited contemporary sculpture and tables at the Gruen Gallery in Chicago in June.

Arthur and **Myra Nafziger Oswald '70**, along with their two children, are serving a three-year term with Mennonite Central Committee in Jamaica. She works at the University of West Indies Casualty Department, and he is involved with Combined Disabilities Association in product design and production engineering which is to provide employment for disabled persons. He is also involved in teaching technical drawing to 23 inmates at the Gun Court, with the hope that if their life sentences are revoked, they may be able to enter society better equipped to support themselves.

Judy Gilliom Rosenberger, Indianapolis, Ind., a teacher of childbirth classes, completed her M.S.N. in maternity nursing at Indiana University at Indianapolis in December.

1973

Marriage

Joseph Miller and **Rebecca Slough '78**, both of Elkhart, Ind., May 22.

Births

Kenneth and **Rebecca Bontrager Horst '75**, Lederach, Pa., Daniel Bontrager, April 29.

Daniel and **Mary Kay Reber Hostetler '75**, Sarasota, Fla., Danny Jay Jr., May 4.

Mark and **Nancy Brenneman Liechty**, Goshen, Jennifer Michelle, April 20.

Timothy and Sharon Embleton **Martin**, Ellendale, Del., Jeffrey Alan, Dec. 30.

Karl and **Lynn Cullar Swartzendruber '75**, Richardson, Texas, Keri Ann, April 14.

Note

Ruth E. Wenger, Philadelphia, Pa., writes: "I continue to be impressed with the education I received from Goshen College."

1974

Births

John and **Sheila Chupp Hochstetler**, Salem, Ore., Chadwick Kyle, March 29.

Ralph and **Susan Murray Hofstetter**, Dalton, Ohio, Elizabeth, April 3.

William and **Suzanne Hirschey Jenack**, Fairport, N.Y., Kasey Alexandra, May 23.

Notes

Lois Harder completed a Ph.D. in family studies at Purdue University and now teaches in the Psychology Department at Alderson-Broaddus College in Philippi, W.V.

Thomas E. Rudy, Hamden, Conn., received a Ph.D. in clinical psychology from the University of Notre Dame in May. He is doing a one-year internship at Yale Medical Center.

1975

Marriages

George Graham, Salt Springs, Nova Scotia, and **Hope Branscombe**, Moncton, New Brunswick, July 11, 1982.

Philip Gunden and Laura Nye, both of Elkhart, Ind., April 30.

Births

George and **Judith Harder Franz**, Fresno, Calif., Christopher George, May 22.

Donald and **Louise Hershberger Metzler '78**, New Paris, Ind., Josiah Daniel, May 18.

Alex and **Linda Deeter Moise**, Elkhart, Ind., Mireille Martine, April 3.

Byron '77 and **Connie Gingrich Warkentin**, Middlebury, Ind., Shaun Elliott, March 15.

Notes

Hope Branscombe Graham, Westville, Nova Scotia, is working on a master's degree in nursing at Dalhousie University, Halifax.

John and Emily Yoder **Huffman**, Salem, Ohio, raise apples, peaches and pears on their fruit farm.

Joan E. Kreider, Minneapolis, Minn., finished a residency in obstetrics and gynecology at the University of Minnesota in June. In September she plans to join the staff of the Bloomington Lake Clinic in South Minneapolis.

Tom Meyers, assistant professor of sociology at Goshen College, received his Ph.D. in sociology from Boston University in May.

Christine Gerig Thogersen, Berlin, West Germany, works in the area of early childhood music and with recorder groups. She also has organ and piano students.

1976

Births

Don and **Carol Reber Clemens '78**, Lowville, N.Y., Micah Reber, April 9.

Howard and **Maribeth Diener Friesen**, Kettering, Ohio, Benjamin John, March 19.

Dean and **Rebecca Hess Good**, Akron, Ohio, Martha Elizabeth, March 13.

Edgar and **Carmen Strite Miller**, Harrisonburg, Va., Caitlin Eliza, Dec. 12.

James and Elaine Kilmer **Snyder**, Fort Wayne, Ind., Erin Renee, April 21.

Notes

The "Kenwood Crew" of '76 is keeping up their annual camping reunion. They've gotten together for backpacking, rafting or canoeing trips every year since graduation. This year half the crew is spending several months backpacking and kayaking in Alaska. They are **Dennis Rittenhouse**, a computer programmer in Souderton, Pa., **Warren Bontrager**, who just finished medical school in South Bend, **John Schmid**, a teacher in Browning, Mont., and **Brent Gotwals**, a counselor in Molalla, Ore.

The unfortunate ones who couldn't make it this year are **Rick Yoder**, a medical technician and tax consultant in Normal, Ill., **Fred Clemens**, who lives in Goshen but works as a physical therapist at Memorial Hospital in South Bend, **Tony Garza**, a teacher in Santa Rosa, Texas, **Sid Richard**, an actuary at Mennonite Mutual Aid in Goshen, and **Richard Kitson**, finishing medical school in Toledo, Ohio.

Kevin G. Kaufman, Madison, Wis., has been awarded a Fulbright grant for study of cartography in Portugal for the 1983-84 academic year. He has been studying at the University of Wisconsin.

Lynn Canal Kennell, Eureka, Ill., who completed her M.S. in maternal-child health nursing at Northern Illinois University, will be returning to the faculty at Mennonite Hospital School of Nursing in Bloomington in the fall.

Debra Nafziger, Harrisonville, Mo., is an IRA counselor and collection manager at Yellow Freight Employees Credit Union in Leawood, Kan.

1977

Births

Glenn and Judy Steiner **Buller**, Elkhart, Ind., Brett Aaron, May 18.

J. Douglas '75 and **Deborah Formanek Kinney**, Goshen, Jennifer Elaine, April 21.

James Wilson IV and **Jeri Ann Hughes Waltrip**, Cleveland, Ohio, James Wilson V, Feb. 8.

Notes

Libby Grasse of Anaheim, Calif., is serving three years with Mennonite Central Committee in Guatemala as a public health nurse and teacher of health promoters.

Stephen and **Barbara Sensenbaugh Wise**, Elkhart, Ind., are youth coordinators for Bethel United Methodist Church.

1978

Marriage

Dale Bucher, Atmore, Ala., and Rebecca Harper, Austin, Texas, June 11.

Notes

Reba Smoker Beeson graduated from Temple University School of Law, Philadelphia, with a juris doctor degree. She will be associated with the law firm of Weil, Gotshal and Manges, New York City, specializing in corporate tax law. Her husband **Robert Beeson '77** will be continuing his graduate studies in history at New York University in the fall.

Dale Bucher, Austin, Texas, is working as a program counselor with the adolescent unit at Shoal Creek Hospital. He plans to attend graduate school at A & M University in the fall.

Berhanu Deresse, who is finishing a master's in Christian ministry at Nairobi (Kenya) International School of Theology, writes: "My time at Goshen College has left a fantastic memory I could not erase through eternity. Those kinds of good imprints last here on earth and in heaven. I value my college not as an establishment which aids only extending knowledge but the true knowledge which is the fear of the Lord. That is what I call a balanced knowledge."

Jon Ebersole, Beirut, Lebanon, is working with the Middle East Council of Churches.

Teresa Hoffman Hitzeman, Ossian, Ind., is a nursing instructor at Lutheran Hospital School of Nursing, Fort Wayne.

Karen Kreider Yoder is teaching kindergarten at the American School in Tokyo, Japan. **Steve '81** is an English instructor at Athenee Francais, a language institute, and also does freelance translating.

1979

Marriage

Marlo Kauffman and Deanna Janzen, both of Goshen, April 30.

Births

John and **Mae Sommers Diller**, Hartville, Ohio, Joel Willis, April 5.

Barth and **Betty Diller Hague '80**, Goshen, Zachary Allan, May 23.

Notes

Jane Metzler, Iowa City, Iowa, works as a nursing assistant at the University of Iowa Hospital School. She also coordinates the child-care program for children of foreign wives taking English lessons at First Mennonite Church.

Doreen Bieber Miller, Peoria, Ill., a medical student at the University of Illinois Medical Center, received the Tom C. Reeves Memorial Award presented annually to outstanding members of the third-year class. She was also elected to the Alpha Omega Alpha Honor Medical Society.

Anthony Roth received a doctor of law degree from the University of Notre Dame in May. He and his wife **Deena Godshall Roth '78** have moved to Ann Arbor, Mich., where he will be law clerk for a Michigan State Supreme Court judge.

Randy and **Mary Nyce Roth**, Mennonite Board of Missions workers in Japan since 1980, completed their assignment and returned to North America June 1. This fall they plan to enroll at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Donald L. Tyson, Charlottesville, Va., is a graduate student at the University of Virginia School of Nursing.

1980

Marriage

Winston Gerig, South Bend, Ind., and **Sibyl Graber**, Aibonito, Puerto Rico, May 28.

Births

Galen and **Laura Short Dolby**, Elkhart, Ind., Adrianne Rebecca, April 21.

Victor and Margarita Morales **Mojica**, Goshen, Jeremiah, April 20.

Notes

John P. F. Barkman, Pasadena, Calif., is in his second year of graduate studies at Fuller Theological Seminary.

Alice Gunden Bender, Bloomington, Ind., is a clinical dietitian at Dunn Memorial Hospital in Bedford, and a nutritionist with the Brown County Women, Infants and Children (WIC) program in Nashville, Ind.

Samuel Burkholder has accepted a graduate instructorship at Purdue University where he will be studying for a Ph.D. in organic chemistry. He has an interest in pharmaceutical research.

Myrna Drudge Cressman graduated from the University of Guelph, Ontario, with a degree in landscape-horticulture in May.

Paul S. Friesen, Goshen, graduated from Purdue University with a mechanical engineering degree and an associate degree in computer science.

Lydie Hege, presently working at the Mennonite World Conference office in Strasbourg, France, reflected on her years as a student at Goshen in a recent letter: "It is in Goshen that I heard that a simpler lifestyle is possible and that I witnessed individuals and families living 'more with less.' During the time in the U.S. I saw that people from various backgrounds with different opinions live peacefully together, showing respect and love to each other. Before that experience, I could not imagine that people and groups so different could live close together and be good neighbors."

David Warnke, Belle Glade, Fla., is working as a volunteer from Mennonite Central Committee for Lutheran Ministries of Florida.

1981

Marriages

John Foster, South Bend, Ind., and **Kathleen Murray**, Kouts, Ind., April 9.

Barry Kauffman, Marshallville, Ohio, and Lynne Neuenschwander, Orrville, Ohio, March 5.

Mark Sherer, Goshen, and **Rhonda Longacre '83**, Glendale, Ariz., April 23.

Brent Trumbo, Broadway, Va., and Judith Reitz, Harrisonburg, Va., May 7.

Births

Douglas and **Dawn Yoder Graber '82**, Goshen, Andrew Paul, May 1.

Daryl and **Tammie Miller Miller**, Goshen, Sarah Elizabeth, May 1.

Notes

Janis Miller, Chenoa, Ill., is head nurse at Meadows Mennonite Home.

Kevin M. Miller, Peoria, Ill., plans to begin studies at the Southern Illinois University School of Law in August.

Pamela Parcel works at Fairbanks (Alaska) Memorial Hospital.

1982

Marriages

Robert Bieber, Elkhart, Ind., and **Cynthia Dougan**, Worthington, Ohio, May 29, 1982.

Wes Graber, Archbold, Ohio, and **Pamela Sauder**, Wauseon, Ohio, April 16.

Donald Mumaw, Wakarusa, Ind., and **Paula Martin**, Elkhart, Ind., May 7.

Births

Brian and Belinda Garner **Clayton**, Goshen, Brooke May, May 19.

Donald and **Kathleen Nisley Shrock**, Goshen, Amy Kathleen, May 5.

Notes

Kevin Allebach is kitchen manager at The Meeting Place at Pierre Moran Mall, Elkhart. His responsibilities include ordering, inventory, personnel functions, quality and price control, menu ideas and monitoring kitchen operations.

David Kauffman left May 30 for a 14-month assignment teaching English at the Northeast Institute of Technology in Shenyang, China. He is part of a five-person team that is part of the China Educational Exchange between the Mennonite Church and several colleges in China.

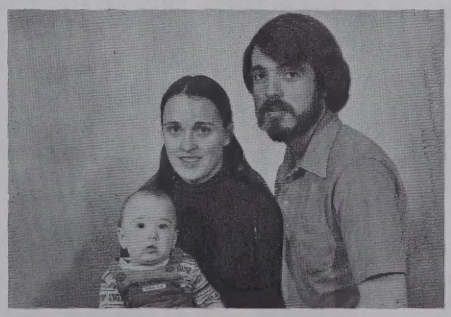
Jonathan Lehman graduated in absentia from Indiana University May 7 with a degree in chemistry. He is working and studying in Belgium.

Gwen Mast is a technician in a cancer research laboratory at Case Western Reserve University in Cleveland, Ohio.

Douglas Minter graduated from Bethel College, North Newton, Kan., with a degree in environmental studies. This summer he is working for the Maine Nature Conservancy as an interpreter and caretaker for a 200-acre preserve.

Audrey Roth is working as a writer at an advertising agency in Philadelphia, Pa., this summer.

Tim Manickam works as a program director at a Salt Lake City, Utah, FM station.



Joel and **Patricia Erb Mueller** are serving a three-year term with Mennonite Central Committee in Bolivia in family garden promotion and health.

Hector and **Eva Vasquez** have been installed as a pastoral team at the Lawndale Mennonite Church in Chicago. They will be concentrating most of their energies on the Lawndale members and community involvement by the church.

1983

Birth

Timothy '84 and **Carole Goodall Boshart**, Goshen, Sarah Marie, Oct. 21.

Note

Jackie Buck, Bronx, N.Y., assumed responsibility as assistant to the director of Mennonite Central Committee U.S.'s Urban Ministries Office May 2. During this 20-week assignment, she will be working with college and seminary students who will participate in MCC U.S.'s 1983 urban community development summer service program.

1984

Marriage

John Bowers and Beth Anne Miller, both of Goshen, June 20, 1982.

1985

Marriage

Douglas Lamoreux and **Patricia Byler**, both of Dakota, Ill., Oct. 16.

Note

Matthew Wittrig, an outstanding wrestler at Goshen High School, has been named assistant wrestling coach at his alma mater. He plans to continue his studies at GC while coaching late afternoons and evenings.

Faculty and staff

Marriage

John C. Yoder (faculty '75-76) and Teressa Sanders, both of Washington, D.C., April 23.

Births

Stephen and **Diane Matteson (staff '81-83)**, New Paris, Ind., Ryan James, May 8.

Earl and **Sharon Weirich Plett (staff '79-80)**, Landmark, Manitoba, Katherine Rose, May 24.

Charles and **Ruth Bontrager Yankey (staff '72-76)**, Millersburg, Ind., Joshua David, April 16.

Notes

The Friesen Building Corp., Goshen, with **Menno M. Friesen (faculty '68-69)** as president, is constructing three "spec" industrial buildings in Elkhart, Ind., for McNeal Industrial Development.

Frances Bontrager Greaser (faculty '63-69), Goshen, is serving on a voluntary service basis as coordinator for family life education for Mennonite Board of Congregational Ministries. She is responsible for resources for single persons, career issues and coordinating the work of those doing related tasks.

Book contributes significantly to New Testament studies

By Willard M. Swartley

MacDonald, Dennis Ronald. *The Legend and the Apostle: The Battle for Paul in Story and Canon.* Philadelphia: Westminster Press, 1983; 144 pages, paperback, $10.95.

This book's subtitle introduces its thesis: In the early second century the churches of Asia Minor battled over competing oral traditions and interpretations of Paul.

One set of traditions used Paul to support social domestication and cultural conformity. Support of the Roman government, the goodness of family and marriage and the subordination of both slaves and wives characterized this side of the power conflict. These concerns, promoted by male church leaders, gave rise to the pseuedonymous Pastoral Epistles, 1 and 2 Timothy and Titus. Every effort was made to make these letters — written to male church overseers (!) — to appear authentically Pauline.

The other side of the conflict enjoyed popularity in the oral legends among Christians of Asia Minor, especially the legend of St. Thecla, a beautiful woman who on the eve of her marriage was converted by Paul's preaching. She then renounced marriage, took up an itinerant ministry of preaching and healing and was miraculously saved from martyrdom. The Thecla legend is recorded in the mid-second century apocryphal writing entitled the *Acts of Paul.* St. Thecla's influence and veneration in early Christianity is attested from the shores of the Caspian Sea to Iberia, and her charismatic leadership inspired the later Montanist prophetesses, Maximilla and Priscilla.

Comparing these writings with general folklore characteristics, MacDonald argues that oral traditions about the Apostle Paul antedate both writings and that Asia Minor was the home of both writings. These oral traditions were used to advance competing theological purposes — and the ministry of women was a central issue in the conflict.

The author of the Pastoral Epistles had two primary purposes in writing, states MacDonald: first, "to show that the socially radical Paul of the legends was a distortion" and, second, "to silence those who were telling the stories" emanating from the Thecla tradition and her female companions in ministry (p. 77). The epistles' author thus discredits tales told by old women, the carriers of the Thecla tradition, and silences women from teaching and having authority over men (1 Timothy 4:7 [KJV]; 2:11-12).

MacDonald also regards 1 Corinthians 14:34-35 as a still later interpolation into the genuine Pauline corpus under the influence of the Timothy text (some manuscripts place these verses after verse 40, evidence that they possibly were added later).

MacDonald's study is both scholarly and bold. It presents New Testament scholarship with a fresh model for understanding the origin and content of the Pastoral Epistles. But it ends by calling Christians *to hear the historical Paul,* both the socially radical and conservative emphases which gave rise to the competing traditions of second-century Asia Minor.

MacDonald's theses will encounter resistance from several quarters. Conservative scholars, e.g., F.F. Bruce, continue to argue for Pauline authorship of the Pastoral Epistles. Given this conviction, MacDonald's work will be considered erroneous in its assumptions. For Protestants who are persuaded by the thesis, traditional views of the canon's authority will beg to be re-examined. Nonetheless, the significant contribution of this thesis to critical New Testament studies will be recognized for decades to come.

Willard M. Swartley is associate professor of New Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Dennis Ronald MacDonald is associate professor of New Testament and Christian origins at the Iliff School of Theology, Denver, Colo. He was assistant professor of Bible at GC, 1977-80.

Verda Cripe, 1925-1983

The college community was saddened by the unexpected death June 15 of Verda Cripe, 57, secretary in the registrar's office for the past 13 years and, for five years earlier, at Goshen Biblical Seminary.

Verda's death was caused by a heart attack brought on by a pulmonary embolism. She had been a patient at Goshen General Hospital for two days.

Born Verda Belle Longfield in Nappanee, Ind., on July 24, 1925, she worked for the telephone company there until her marriage to Ira Max Cripe, now an employee of the GC physical plant. The Cripes lived in several locations in the United States during Max's service with the U.S. military. Following his discharge, the couple moved to Goshen.

Verda is survived by her husband and a daughter, Barbara Cripe Hershberger of Watertown, Wis.

She was a member of First Baptist Church, Goshen. Private graveside services were held on June 17.

Campus

Social work program wins reaccreditation

High standards set for and met by students, exceptionally good relationships with local social service agencies and an enthusiastic, cooperative faculty are among the strong points of the Goshen College social work program. That conclusion was reached by representatives of the Council of Social Work Education who reaccredited the program for the maximum period of seven years.

Two council representatives conducted an on-site visit March 3-4 following the social work faculty's submission of a two-volume self-study report. The council then announced the reaccreditation via telegram June 3.

"Accreditation means that our graduates are considered prepared as beginning social work practitioners," said Robert Birkey, associate professor of social work and editor of the lengthy self-study. Although graduation from an accredited program is not required for social workers within Indiana, other states have such a requirement.

Associate professor Anthony Brown said that council members were impressed by the standards set for the "integrative paper" that social work students must complete before graduation. He said they noted that "requirements and the students' performance went beyond what's seen in many graduate programs."

The council representatives were "amazed" when a dozen field instructors from local social service agencies, within which GC students complete their practica, convened to testify on behalf of the program, said director of social work education Anna Bowman.

The official report states that faculty members Birkey, Brown and Bowman are all "very well qualified," are characterized by a spirit of "interest and cooperation" and are "well respected by the administration, the practicum instructors and the students."

GC graduated 17 social work majors this spring. Another 15 are expected to earn their degrees in social work during the coming academic year.

Overseers grant six faculty tenure, promotions

The Board of Overseers granted tenure to three faculty members and promoted three others in actions during its quarterly meetings in March and June.

Awarded tenure were Anna M. Bowman, associate professor of social work and director of social work education; Anthony H. Brown, associate professor of social work; and Ronald L. Stutzman, associate professor of anthropology.

Promoted to the rank of associate professor were Judith M. Davis, assistant professor of French; Don Blosser, assistant professor of Bible; and James S. Miller, assistant professor of biology.

The board also granted a sabbatical leave of absence to Al Albrecht, professor of communication, to reorganize speech courses and extended leaves of absence for Lee Roy Berry, associate professor of political science who is studying law at Indiana University at Bloomington, and J.R. Burkholder, professor of religion now directing the Dallas (Texas) Peace Center for the Mennonite churches.

Calendar

August

26-28 ..... Faculty retreat

September

3-6 ..... New student orientation
6 ..... Final check-in
7 ..... Fall trimester begins
12-16 ..... Perspectives Week

Faculty approves Women's Studies minor

The newest academic program at Goshen College has grown out of students' interest in issues related to the women's movement.

An interdisciplinary minor in Women's Studies, approved this year by the faculty, is now available to students through the Department of Sociology, Social Work and Anthropology. The curriculum consists of existing courses in several departments.

The formation of the minor grew out of two popular courses, Womanhood in America and Contemporary Women's Issues, and the organization three years ago of the Goshen Student Women's Association. This student group, which organizes the Women's Emphasis Week, proposed the development of a minor about one year ago.

Behind the desire for the Women's Studies minor, explained associate professor of social work Anna Bowman, is concern about both the inadequate number of female faculty role models and the traditional male bias in most college courses. "There's little content in most classes addressing issues raised by the women's movement," she said. "The students expressed a desire to do some systematic reading and consideration of those issues."

Lena Lehman, MHL assistant, examines the Daniel Steiner (1746-1811) family tree.

Mennonite Historical Library transmits living faith

By Miriam Voran

For years visitors to the Mennonite Historical Library found a tight maze of tables, cabinets and shelves stuffed with books. Now after reaching the third floor of the Harold and Wilma Good Library, they discover spacious rooms for reading and research and a computer terminal used to share information about the collection with the larger academic world.

Lena Lehman still works at the front desk as she has for 15 years, ready to help a researcher or show the treasures of the collection to a visitor. Nelson P. Springer, curator for more than 30 years, now devotes his full energies to cataloguing. And historian John S. Oyer has taken over the administrative duties as director.

The burst in activity comes from a recent increase of funds. After years of struggling with an inadequate budget, the MHL is finally receiving more attention and support. The 1980 decision between Goshen College and Associated Mennonite Biblical Seminaries to keep the library at GC brought new commitments from both institutions. In 1981 the MHL expanded into the south end of the third floor, where movable stacks were installed.

Federal money has financed much of the recent work. In 1981 the library received a $153,000 three-year grant from the National Endowment for the Humanities to enable the staff to make a major dent in a backlog of cataloguing which had accumulated during the library's lean years. Eventually, the public card catalogue will contain a detailed subject index of all the MHL's holdings, with entries for the various editions and printings of its rarest documents. The library is feeding its records into a computer data base so that more than 3,000 other libraries have access to information about its holdings.

The MHL is primarily a research library, so the staff attempts to collect all material written by or about Anabaptists, Mennonites and related groups, with current holdings numbering 36,000 documents. Such a broad acquisition policy makes for strange shelf-mates. The primary core of *Anabaptistica* and *Mennonitica* (histories and doctrinal writings) stands alongside the scientific treatises and literature which reflect Mennonites' contribution to the wider culture. A prized recent acquisition is the anatomy atlas of Govard Bidloo, a Dutch Mennonite minister and poet who became best known for this work on anatomy. He eventually served King William III of England as court physician.

As a specialized collection, the library is invaluable to the academic community. Springer said that a visit to the MHL is "almost imperative" for anyone doing serious research on Anabaptist/Mennonite themes. Its presence on campus attracts faculty interested in research and serves as a resource for various publications.

Provost and historian John A. Lapp cited the MHL's symbolic importance in maintaining GC's Mennonite identity. Visitors appreciate the college's interest in preserving spiritual values, added assistant librarian Mary L. Amstutz, and see the MHL as "an indication that we are not abandoning the Mennonite heritage."

But the library's role in Goshen's Mennonite heritage is more than symbolic. A growing number of students use the MHL for original research, with majors from almost every department finding material relevant to their fields. They can discover how other Mennonites have grappled with the ethical issues raised by business or how to apply social science tools to their own heritage. In the worn volumes from the past, they see more clearly the principles of their faith and sense the power of belonging to a religious tradition. Springer observed that many students who use the library develop a new awareness of both the mistakes and the idealism of the past and "find encouragement to put their beliefs into action within their chosen vocations."

The MHL's future seems more secure than it was earlier, especially with the current efforts to endow its operating budget. A growing confidence in the unique value of the collection also seems evident. The library not only houses Mennonite contributions to culture, but it is also itself such a contribution — as a preserver of documents from a religious heritage and as a transmitter of a living faith.

Miriam Voran, a 1983 graduate of Goshen College with a major in psychology, works as an assistant in the Mennonite Historical Library.

Discovering my roots (and Christian faith)

By Timothy A. Schmucker

Having grown up in an urban, non-Mennonite, Ohio community, I reached adulthood without a sense of who I was as a Mennonite. Except for a few *Martyrs Mirror* stories, such as Dirk Willems running across the frozen lake to rescue his would-be captor, and the teaching of nonresistance, I had no idea how Mennonites were different from other nonliturgical Protestant groups. I did know, however, that we were *not* Amish; "we're just like any other modern Christian," I apologetically answered questioners.

And my faith was just as I explained it as I fell in step to the drumbeat of conservative evangelicalism. My Christianity was largely a matter of believing certain doctrines about salvation, Christ and the Bible while resting comfortably in the sweet arms of Jesus who took care of all my troubles. So as a high school graduate, I was a more likely candidate for Bob Jones University than for Goshen College.

Yet I was still a Mennonite; without question, I headed west on U.S. 20 for Goshen. I planned to major in Bible, for however incomplete or misdirected my faith was, my family and congregation's nurture had given me a zeal for Christianity. But by the middle of my sophomore year, I had been introduced to critical Bible study and scholarly New Testament issues, forcing me to rethink aspects of my faith I had previously thought unquestionable. Rapidly, my faith's foundation eroded, for correct belief was at the heart of my Christianity. If those fundamental doctrines were not absolutely sure, then neither was Christian faith, I thought.

When the erosion was complete and my doctrinaire Christianity had crashed, I left GC. Yet in the church history class, I had had an introduction to another approach to Christianity, an approach that emphasized discipleship rather than doctrine, humility and self-sacrifice rather than dogmatism. That study of Anabaptism launched a pilgrimage in which I sought a new foundation for my faith.

After two years, I again headed west on U.S. 20. I was determined to discover more about this different type of Christianity and thus rebuild my faith. Deciding that my long-time love for history didn't need a vocational goal, I joined the ranks of GC history majors.

I took my new zeal for Mennonite history to all my classes. In "War, Peace, and Nonresistance" I studied outside influences on the Mennonite peace witness. In that independent project I first discovered the fundamentalist/modernist controversy, the closing of Goshen College and the work of Harold S. Bender, Guy F. Hershberger and contemporary Mennonite historians. Then I began to understand how I could be raised Mennonite but with only a partial Mennonite faith. This discovery gave me two main agenda for the rest of my college years: to learn as much as I could about fundamentalism and its effect on Mennonites and to probe deeply the faith and life of Mennonites prior to the 20th century.

Like a young kitten chasing its tail, I pursued my agenda through the history program. I discovered a wealth of knowledge at GC, both in the faculty and in the Mennonite Historical Library. Studying the Reformation gave me insight into the birth and early development of Anabaptism while general U.S. history gave contextual understanding to life in this country. And I spent most of my spare time in the MHL reading (and dreaming of reading everything in that exciting place).

One specific class, however, was a major shade-raising. "The History of Mennonites in America" brightened my dimly lit room of Mennonite understanding like the morning sun brightens the early dawn. In that class I discovered the story of a people, my people, attempting through the centuries to live their faith daily in humble obedience to Christ. And my forebears had been interacting with and responding to religious movements before fundamentalism. For better and for worse, Mennonites rejected and integrated aspects of Pietism and revivalism long before the 20th century.

But ultimately, theirs was a faith to live rather than a faith to believe or feel. I cried tears of joy as my faith's foundation was steadily rebuilt by appropriating my forebears' story. For them, and now for me, Christian faith meant discipleship and taking up the cross in a community of believers. Thus, I not only discovered my roots by studying Mennonite history, but I also found a much more meaningful Christian faith.

Timothy A. and Mary Lou Schmucker will be dairy farming in Millbank, Ontario, after they complete their studies later this year.

Family

Campus ministers meet with local pastors

Because students disperse to many different local churches for services, campus ministers Jim and Nancy Lapp have responded by meeting with pastors and leaders twice yearly to discuss the needs of students as well as of congregations. "Local church attendance is a strong dimension of college life that has not been fostered enough," Jim Lapp said.

The Lapps are working to increase communication between the campus ministries office and leaders of 12 local Mennonite congregations which students attend. "Pastors and church leaders have expressed interest in knowing about the variety of campus ministries activities on campus," Jim Lapp said. "Their congregations would like to be informed and pray about these events."

Increased communication might take the form of a periodic letter to pastors which would summarize religious life activities on campus. The Lapps have also offered to serve congregations as resource persons for workshops on the topic of ministry to young adults.

Congregational aid workshop planned

A one-day workshop for church members on "Congregational Student Aid" for church members will be held Oct. 15 to share ideas and develop plans to help Mennonite students finance their educations at church colleges.

Current students will tell of their own congregations' experiences. Also, Peter Wiebe, pastor of the Oak Grove Mennonite Church in Smithville, Ohio, and Tina Hartzler, initiator of a new aid plan at the Metamora (Ill.) Mennonite Church, will speak from the congregation's point of view.

Walter Schmucker, director of student finance at Goshen, said that Mennonite congregations contributed $135,250 to the college costs of 136 students in 1982-83.

Music grants first achievement awards

The first three departmental achievement scholarships for entering freshmen students have been announced for 1983-84. Philip Stoltzfus of Harrisonburg, Va., Jennifer Yoder, Bettendorf, Iowa, and Miriam Wenger of Saginaw, Mich., were selected by the Music Department to receive one-year $500 awards for outstanding achievement in their high school music programs.

The awards were the first to be made under a new program approved by the faculty Feb. 24. Each department participating in the program may award up to three scholarships. Achievement scholarships are limited to a one-year, $500 award and may be granted in addition to other financial aid.

Walter Schmucker, director of student finance, said that the program's late start-up date limited the number of awards this year, but he predicted that many more departments will participate in 1984-85.

Class of '87 pre-registers

Approximately 75 of an estimated total of 245 freshmen registered for fall classes during the Class of '87 Weekend on campus June 3-5. The weekend was the first of 19 summer registration and orientation days scheduled into August throughout the Midwest and East.

As well as registering early for the fall trimester, summer registrants have the chance to select courses for the rest of the 1983-84 school year, check into total costs and details of financial aid and into their options for extracurricular activities.

Admissions staff members have set aside July 21 and Aug. 4 for new students to register on campus if they missed one of the earlier dates. Registration will take place from 9 a.m. to 8 p.m. in the Newcomer Center, with each appointment taking up to two hours. More information can be obtained by calling the registrar at (219) 533-3161, extension 601.

Freshmen orientation begins Sept. 3. Other students will arrive for the start of classes Sept. 7. Registrar John Nyce projected a fall enrollment of more than 1,000 full-time students in his June 1 report.

Doubles pair bows in national tournament

Goshen College's top-ranked doubles team was defeated in the NAIA national tennis tournament's opening round in Kansas City, Mo., June 1 by a duo from Westmont College, Santa Barbara, Calif.

Senior Steve Yoder and sophomore Jeff Stoltzfus, both of Goshen, lost by 6-3 and 6-0 scores in the single-elimination tournament. They had been invited to Kansas City after having won the state NAIA doubles championship in October.

In golf and track, two individuals were named to Mid-Central Conference all-star teams. Junior Jay Ingold of Goshen ranked fifth of seven players on the all-star golf team with an average of 80.8 strokes in conference matches. Sprinter Eric Christner, a junior from Iowa City, Iowa, led the Maple Leafs' track team this year with six first-place finishes.

Kulp Hall to house guests

Beginning this fall, overnight guests to Goshen College can enjoy campus accommodations in the newly formed Campus Hostel on the first floor of Kulp Hall.

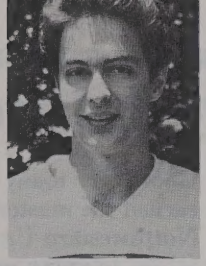
Managed by the director of residence life, Campus Hostel will offer seven double rooms, each with two single beds, to accommodate parents and friends of students, visiting professors and guests of various departments. Two senior residents on the floor will serve as hosts.

Linens, blankets and pillows will be provided in each room. A restroom, showers, TV lounge and campus phone will all be available on the floor. Guests may wish to use the kitchen, coin-operated washers and dryers or pay phone as well.

Guests should call (219) 533-3161, extension 543, for reservations at least 24 hours before arrival. The cost is $8 per person for double occupancy and $10, single.

Nofsinger

Drescher


Stutzman

Keim

Breckbill

Hooley

'Contemporary' Mennonite history shapes students' identities

By Terry Stutzman

If you asked a handful of current Mennonite students to discuss the role that Mennonite history has played in their lives, their responses might center on events which happened as far back as, say, 1960.

Their stories would be filled with illustrations of influences from Sunday school, family and personal discussions more than with recollections of readings from church history or the writings of Menno Simons. The *people* factor in these students' Mennonite upbringing has had the most striking effect on helping them form their own ideas of who they are as Mennonites.

Susan Drescher, a junior from Harrisonburg, Va., pointed to "one-to-one contacts" with others and "the chance to hear individuals verbalize what a Mennonite is" as being important to her Mennonite identity. Her classes at Eastern Mennonite High School added to her knowledge of specific stories from Mennonite history as well. During some of the "testing" times in her life, she found stories from *The Martyrs Mirror* especially vivid and asked herself, "Am I willing to die for my own beliefs?"

Family, more than any other institution, has been the strongest transmitter of Mennonite faith for Don Breckbill, a 1983 graduate from Cambridge, Ontario. "Group support within the church is strong," he added. "Because of that and the variety of perspectives within the church, I think people feel freer to stand out as individuals in larger society."

The examples of others and personal discussions have been important to Bob Nofsinger, a sophomore from Washington, Ill. "The knowledge I have of the Mennonite church is what I have gained from my own life experiences," he said. Church programs such as Mennonite Disaster Service have "always impressed" him, but he isn't as familiar with early church history. It might have helped to have "a J.C. Wenger in our area when I was growing up," he quipped.

Renee Hooley, a 1983 graduate from Orrville, Ohio, said she has never taken a course in Mennonite history, but through the years she has internalized certain doctrinal and characteristic values of the Mennonite Church. "I think of pacifism, believer's baptism and avoiding materialism as being central to Mennonite doctrine," she said, "plus the desire to separate ourselves from mainstream society."

Whenever Hooley makes decisions or reacts to others' ideas, she said she goes back to those Mennonite values to start her thinking process. "I don't want to take traditional Mennonite beliefs for granted," she said. "It's been really good for me to hash out what I believe with other people and see if those values fit how I feel."

What are other values that Mennonite experience has impressed on students? For Beth Keim, a junior from Phoenix, Ariz., the desire to approach conflict situations as a peacemaker is an obvious result of her Mennonite background, as are her goals for finding a fulfilling way of life. "The idea of 'more with less,' having enough but not living extravagantly, is a Mennonite trait," she said. "I may not be able to make a big change or imprint on society, but I want to be conscious of how my lifestyle affects other people, not only those in the United States."

Rod Stutzman, a junior from Englewood, Colo., pointed to a similar value he has adopted from his Mennonite upbringing. The church "has the attitude that caring for one's physical self is important," he said, "as is caring for others around you."

"People who have had contacts with Mennonites remember them for their kindness and friendliness," Nofsinger added. He considers these more subtle demonstrations of the church's influence to be central to his relationships with people.

Overall, students expressed positive feelings about the way the Mennonite Church has influenced their lives. Some said that although our early beginnings make it clear where we came from and why, it is harder to define what a Mennonite is at this point in current church history. "The number of divisions within the church is frustrating," Drescher said. "Our definition of 'Mennonite' is getting thinned out; we have to go back and decide what a 'basic Mennonite' is."

Several students commented that a Christian perspective comes before denominational identity, but being part of the Mennonite culture has had its benefits: People within the Mennonite Church are more in touch with one another since they travel in smaller circles; living with Mennonites from different parts of the country while at college has "opened their eyes" to new perspectives; a "conscientious" Mennonite background rubs off, and students learn to weigh their own options carefully before making decisions.

The process by which students internalize values from their Mennonite backgrounds may be subtle, but Stutzman spoke for the others when he said, "I have a real positive feeling toward the church's influence in my life. I know I want to keep up with the values I've learned."

Beechy, Weldy, Umble retire from faculty

The 1982-83 academic year marked the final one before retirement for three long-term members of the faculty. (The retirement of math professor Lester Zimmerman was announced in the May *Bulletin*.)

Atlee Beechy, professor of psychology and peace studies and a member of the faculty since 1949, plans to serve with his wife Winifred as MCC volunteers in Akron, Pa., and then travel to China to work as educational consultants.

Beechy's interest in peace and conflict resolution has taken him far afield throughout the years. He served as director of MCC relief efforts in post-war Europe, as director of Vietnam Christian Service, as a program consultant in Nigeria and Biafra and as an MCC representative in Europe, the Middle East, India, Vietnam, Indonesia and Laos. The Beechys led the first SST group in China in 1980, and he has since served as director of the China Educational Exchange.

Professor of music Dwight Weldy has been on the faculty since 1949. He was director of the Goshen College Chorale as well as the Goshen Community Chorus for many years. A 1940 graduate of GC, he earned his master's and doctoral degrees from Northwestern University. He has been a featured tenor soloist in many performances throughout the United States and in Canada and the Far East.

During his retirement, Weldy is serving as music director at First Presbyterian Church of Elkhart.

Roy Umble, professor of communication since 1946, has officially retired from the faculty, although future plans include involvement with the college. He will continue to chair the Artist's Series committee on a temporary basis, and he will teach the Oral Interpretation class this fall. He and his wife Ethel are considering a short-term overseas assignment with MCC.

Umble graduated from Goshen College in 1935 and earned his M.A. and Ph.D. degrees from Northwestern University. He served for many years as chairman of the Department of Speech, general manager of the radio station and director of numerous dramatic productions.

Seven persons appointed to faculty

New directors for the Admissions and Continuing Education departments are among seven persons joining the faculty in August.

Returning to head the Admissions Department will be Alice M. Roth, who served from 1975 to 1981 as acting director of college relations and director of alumni relations. She will succeed Dennis Koehn, who resigned effective later this summer.

Roth has spent the past two years in graduate studies in African religions at Northwestern University in Evanston, Ill. Earlier, she and her family had served under the Mennonite Board of Missions in Accra, Ghana, where she studied at the University of Ghana. A 1957 GC graduate, she also attended Drake University, Des Moines, Iowa.

Provost John A. Lapp commented that "Alice is an experienced administrator, and we're very pleased that she has agreed to rejoin us."

Also returning to the administrative faculty will be John D. Yoder, who will succeed Evelyn Rouner as director of continuing education. He is a 1965 alumnus and holds an M.A. in English from the University of Michigan and a Ph.D. in English from the University of Iowa. He served at GC from 1976 to 1982 as a campus minister, as assistant professor of English and communication and as acting director of information services.

Receiving appointments to the teaching faculty are John Bergey as professor of nursing and E. Douglas Bomberger as assistant professor of music.

Bergey will teach psychiatric nursing courses for one year to fill the position vacated by the resignation of Claire Francell and the leave of absence of Chet Peachey. He comes from California State University, Fresno, which granted him professor emeritus status in May. He studied at Hesston College and the Pennsylvania Hospital School of Nursing for Men in Philadelphia before earning his BSN from Yankton (S.D.) College in 1955 and his M.A. from the University of Pittsburgh in 1960.

Bomberger is completing his master's degree in music at the University of North Carolina at Chapel Hill, having taken his B.A. from GC in 1981. He will succeed James Goldsworthy as director of the piano preparatory program. In addition to teaching piano privately, he has been musical director for Enchanted Hills Playhouse in Syracuse, Ind., for two summers.

The administrative faculty will gain the services of Ann Martin as assistant director of information services, Charlotte Hochstetler as resident director and Douglas Caskey as admissions counselor.

Martin will succeed Beth Johnson Ruth, with responsibility for reporting on the academic program in various mass media. A 1983 graduate of Messiah College with a communications major, she completed three journalistic internships as part of her program there.

Hochstetler graduated from Goshen College in 1981 with a degree in social work. At GC she was a resident assistant and freshmen counselor and then served with the Children and Youth Health Center, Colorado Springs, Colo. She will succeed Lucy Gerber.

Caskey will fill the position created by Torrie Martin's resignation. He has been project director for a grant to Bridgework Theater, Goshen, and a regional sales manager for a telemarketing firm since graduating from GC in 1982 with a major in communication.

Five other persons appointed to faculty positions were announced in the May *Bulletin*. Additional appointments were pending at deadline for faculty in broadcasting and social work.

Faculty

Amish farmers struggle to achieve their dream

A study conducted by Dean Victor Stoltzfus among the Amish of East Central Illinois in 1979 and in 1983 reveals how close Amish farmers are to achieving the "Amish American Dream." He conducted his initial study when, as head of the Department of Sociology at Eastern Illinois University, he made contact with 10 young married farmers who were in the early stages of establishing their own farming operations.

As Stoltzfus questioned the Amish about their reasons for wanting to farm rather than earn their livings in other ways, he found that "the farm setting is not just a business but a 'school' for teaching [their children] the values of work and mutuality," he said. "Several farmers tied the growth of the farm enterprise to the growth of the family. Frequently, the farmer started or expanded a livestock operation to provide more chores for his children."

It also became evident that the Amish have less interest than non-Amish farmers in questions pertaining to their farms' long-term profits. When Stoltzfus asked about anticipated profits, the costs of supporting the household and five-year financial goals, he received replies such as "I hadn't really thought about it. As long as we're healthy, it doesn't matter what it costs" and "I'm hoping for the first year just to have enough to reach around." Questions pertaining to expected financial status at retirement were also invariably answered in non-monetary terms.

While such answers are frustrating to the statistician, Stoltzfus said that "they are meaningful as a clue to Amish consciousness. For persons engaged in a highly competitive market agriculture, there is remarkably little attention to calculating efficient means. . . . Just as the telephone is used by the Amish from a neighbor's garage or a pay phone but kept at the edge of community life, so it appears that rational calculation about scale and profitability are used by the Amish but kept at the edge of consciousness and community. Such matters as filling out tax forms and applications for bank credit are necessary realities for Amish farmers, but not a prominent feature on the 'mindscape.' "

Goshen *News* photo by Tom Roberts

A Northern Indiana Amish farmer turns the spring soil.

Earlier this year, Stoltzfus re-established contact with the young Amish farmers to see how they were faring. He reported that of the 10, four farmers "were clearly moving toward the Amish American Dream of a farming and livestock operation that is sufficiently profitable to purchase equipment and land while supporting the farm family." A fifth farmer, Stoltzfus reported, was purchasing cheaper farm land in Missouri. Four others are operating "on the margin of Amish agriculture," supplementing their farm income by working in Amish-run businesses. The 10th farmer had left farming entirely to work in construction.

While the young men surveyed have encountered varying degrees of success, Stoltzfus believes that the absence of "bankruptcies, unemployment and [the exacerbation of] social pathologies" found at high levels in American society at large indicates some of the traditional strengths of the Amish way of life.

"The 10 farm families in this study avoided all such [economic] difficulties," Stoltzfus concluded. "Reflecting difference in initial life chances and the usual human variations in management ability, we have four couples moving toward the historic, cultural ideal of the community, with the remaining six couples adapting in a variety of ways to less desired alternatives which are nonetheless culturally supported and approved. . . . From the margin of the culture, our Amish neighbors pursue their own version of the good life in their distinctive economic niche."

—Beth Johnson Ruth

Two faculty earn advanced degrees

Hispanic ministries and business faculty members earned advanced degrees in late spring.

Ron Collins, associate professor of Hispanic ministries, defended his dissertation on May 20 to meet requirements for the doctor of ministries degree from McCormick Theological Seminary, Chicago.

Collins' dissertation, "Defining Goals and Writing a Job Description as Part of Calling a New Pastor," was based on in-depth study and interviews conducted during his two years as pastor of Lawndale Mennonite Church. In the course of his study, he discovered that a congregation should first evaluate itself before launching the search for a new pastor.

Leonard Geiser, assistant professor of business, has completed his master's of business administration through an unusual program at the University of Chicago.

The master's program required that students have at least 10 years of experience in business before they were admitted. The plan of study integrated business theory with case studies.

A history with heart, soul, spirit

By Cornelius J. Dyck

Smith, Willard H. *Mennonites in Illinois*. Scottdale, Pa.; Herald Press, 1983; 616 pages, hardcover, $24.95.

This is the story of the Mennonites in Illinois from the time the first family arrived in 1833 to the present. It is indeed a story so broad in scope and rich in detail with so many significant persons walking across page after page that an ordinary pilgrim in Menno-land begins to feel that "if you're not from Illinois, you're not really in."

But saying this is not really fair to the author if we take this to mean that the book is an exercise in ancestor worship. It is not. Rather, the story is told so engagingly and with such skill that readers may feel they have missed an important part of the action. And they have until they have read the book. That is why it was written.

What action, you may ask? Well, for example, should the first Mennonite settlers have felt guilty for taking lands which had been wrested from native Americans by force? And should that guilt continue to the present? Is there no forgiveness, no possible acts of penance?

Before we begin to feel glad that we're not from Illinois after all, we remember that this is a very old and very contemporary problem for Mennonites globally and historically. No one wanted the swamps of the Vistula Delta in Prussia in the 16th century, and no one wanted the Chaco of Paraguay in the 1920s, but in most other times and places, including Russia, Mennonites took over lands that had been home to others. But before guilt overwhelms us, theology comes to the rescue — we are only pilgrims and strangers here. Indeed. But my, how much we can accumulate and enjoy on the way. Also in Illinois.

But is this, then, a book about ethics? Yes and no. It is a book about frontier life (80 acres for $100), about the founding of countless congregations, about how Mennonites choose their leaders and sometimes follow them, about the holy kiss being unsanitary and embarrassing, about conferences forming, merging and separating, about religious awakenings and a deep commitment to mission, about cultural borrowing and humility, about Mennonites and race relations in Chicago — in short, about how a particular group of people lived and thought and prayed. And that's ethics as well as good history.

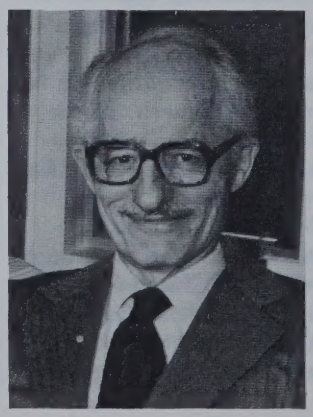
What action, you may still ask, did you miss? Well, for example, the ironic in so much of what people do. So Joseph Joder studied the Bible and came to the conclusion that God is so loving He would not send anyone to hell. His Amish bishop, Joseph Stuckey, would not excommunicate him for that, so he and his group are disowned by the others, and lo, another conference is born — all because of the love of God. Or again, a group which adopted the name "Defenseless Mennonites" in 1898 experienced such tension that all but one of its congregations split down the middle in the next 10 years. Or again, how young men attending Moody Bible Institute in Chicago helped bring new life to Mennonitism but also sowed the seeds which helped to close Goshen College for a year in the 1920s and brought other traumas to the church. And that, in the providence of God, may well have set the stage for Harold S. Bender and the recovery of the Anabaptist vision.

What action did you miss? The great influence of John F. Funk and his paper, the *Herald of Truth*. The progress we have made. Compare carpets in our meetinghouses with the Illinois Conference in the 1870s trying to keep floors clean and lamenting that tobacco users "sometimes spit on the floor to such an extent that worshippers cannot kneel without kneeling in a pool of tobacco spittle . . . [which draws away] from thoughts of purity and holiness. . . ." (p. 200). But note also the progressive minister Jost Bally who had Sunday school as early as 1866 in the Cullom and Gardner congregations and urged that more preaching be done in English.

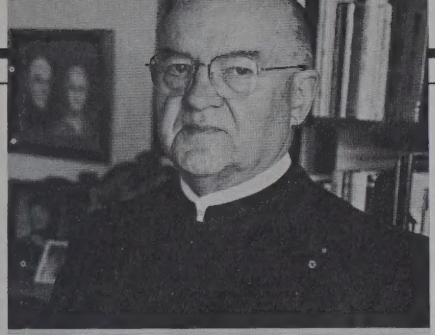
The book is, in short, a gold mine of stories and information about Illinois Mennonites, written in a way that makes it a case study of any small denominational region or group. Ample footnotes encourage further research. Appendixes include maps, names and dates of leaders (prepared by Steven R. Estes), a survey of occupations, income and education among Illinois Mennonites and a chart of origins.

The author is himself a native son of Illinois and now professor emeritus of history at Goshen College. It is a solid work, done with heart and soul and spirit.

So if you're not from Illinois or even if you are, you're not really "in" until you've read the book.



Cornelius J. Dyck is professor of Anabaptist and 16th-century studies at Associated Mennonite Biblical Seminaries, Elkhart, Ind.



J.C. Wenger: burning with curiosity

By Beth Johnson Ruth

He wanted to be a physician. "But by the time I was 14, I knew I would be a minister of the Gospel," said J.C. Wenger, teacher, preacher, historian, theologian, author, storyteller and one of the best-known and most-loved persons in the Mennonite Church today. He was talking in a comfortable apartment at Greencroft Center in Goshen where he and his wife Ruth have lived for two years. "I didn't have any dreams or revelations, but it was something I knew in my bones," he said.

Nonetheless, knowing and doing were two different things for the young Wenger, growing up in Bucks County, Pa. First, there were the economic problems. After graduating from high school in 1928, he was able to enroll at Eastern Mennonite College only "due to the compassion of A.D. Wenger, who was president then. He gave me room and board in his own home for $2.25 per week, providing I was willing to work. So I carried coal and hung out the laundry to earn my keep."

Despite the conviction that he was to be a minister, Wenger completed two years of premedical study at EMC, and then entered Goshen College with medicine as his goal.

"I rationalized this by saying that I'd be able to go to India eventually as a medical missionary and thus give a sop back to the Lord. But he didn't want just a sop; He wanted me to get a proper grounding in theology.

"And on the last day of February in 1933, when I was a junior at Goshen, Dean [Harold S.] Bender called me into his office and asked me pointblank if it had ever occurred to me that God might want me to go to seminary. I turned red as a turkey gobbler, the way people do when they have a guilty conscience, and said to him, 'What guarantee can you give me that I'll ever be ordained?' He just grinned from ear to ear and said, 'None at all.' He wanted me to go on faith, you see, not on his promise of anything."

The decision to abandon his studies one course short of completing his premed requirements was a struggle Wenger still winces to recall. But once he'd made the decision to become a theologian rather than a physician, he was "in clover," he said with a smile, obviously still relishing the memory. He made special mention of the "wonderful teachers" he had as a seminary student. "What a man H.S. Bender was — you'd think he had a doctorate in every course he ever taught."

Once Wenger was on the road to becoming a theologian, the years, institutions and academic degrees fairly flew by. Westminster Seminary in Philadelphia; the University of Zurich, where he earned his Th.D. degree for writing a history of the Franconia Conference; the University of Basel; the University of Chicago; the University of Michigan, where he earned an M.A. in philosophy; Princeton Theological Seminary. . . .

Wenger's scholarship has resulted in a steady flow of widely read books and booklets — an average of one each year since 1937. He has edited the complete writings of Menno Simons, the letters of Conrad Grebel and a collection of profiles of peacemakers in the ancient and modern church called *A Cloud of Witnesses*. He has also served on nearly countless editorial boards, including the top committee responsible for producing the New International Version of the Bible.

But despite his prolific career as an author, Wenger thinks of himself above all as a teacher. He joined the faculty of the Goshen Biblical Seminary in 1938 and has taught there or at the Associated Mennonite Biblical Seminaries and at Goshen College ever since. Mennonite history, theology, Biblical languages (he taught himself the fundamentals of Greek the summer before entering seminary) and philosophy have been the subject matter of Wenger the professor.

After all these years of near-constant immersion in Mennonite history and theology, is it absurd to ask J.C. Wenger to put into words his attraction to these subjects? Apparently not, because he answers eagerly.

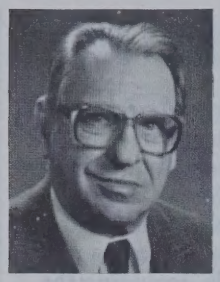
"I burned with curiosity to know who we really were," he said, leaning forward and still visibly excited by the topic. "Writing the Franconia history cleared up a lot of questions for me, especially about military service and noncombatants. We had no real teachings when I was young, you see. We just grew up knowing that Mennonites were anti-war and not much about the how or why. The more I study, the more immensely meaningful our identity and beliefs become."

Wenger is encouraged that young Mennonites today seem to have "a far better understanding and appreciation of their heritage than we did." The early Mennonite scholars deserve much of the credit for making that possible, he said. "John Horsch, who had to flee Germany to avoid military service, made a great contribution. Then there was C. Henry Smith, probably the first American Mennonite Ph.D., a great scholar. But Harold S. Bender exceeded them both — he was both a brilliant scholar and a smooth writer, and his wife Elizabeth Horsch Bender was a superb editor who went over every line he wrote."

Wenger's retirement years are as busy as those of most people in the first flush of youth. He teaches part-time at AMBS, continues working on revisions of the NIV of the Bible and teaches continuing education classes at GC. He speaks frequently in Mennonite churches near Goshen and farther afield. He and his wife say they are greatly enjoying the convenience of life in the retirement center, which frees him at last, said this inexhaustible scholar, "to write some books."

Postmaster: Send Form 3579 to Goshen College, Goshen, Ind. 46526

Sum and substance



Bringing our roots to consciousness

By J. Lawrence Burkholder

It is common knowledge that a full and complete life is rooted in history. Our genetic inheritance must be accompanied by a framework of values and beliefs. Otherwise, we become like tumbleweeds in the desert.

Primitive societies employ ingenious ways to transmit their social and religious inheritance. They depend largely upon cultic practices, rites of passage and myth. Young people in primitive societies find their roots unconsciously. They have no alternatives.

Among traditional societies such as small religious communities, socialization processes are more deliberate. They depend upon feast days, symbolic dress, music, liturgies, dances, *Geschichte Buecher* and parochial education. Many Mennonites, particularly our older brothers and sisters, were brought up in relatively closed societies where their roots went deeply into sectarian soil. Their way of life was sufficiently different from American patterns to provide a peculiar outlook on life as a whole. This gave some Mennonites a relatively serene existence; others challenged it and sometimes left their traditions in search of greater freedom, making it harder to find roots.

But we are no longer living within traditional communities. Our context is modern, urbanized society regardless of who we are and where we live. The tempo of change, electronic communication and relativity of values have made it extremely difficult for us to provide a solid sense of identity for our children. To be sure, caring parents take children to Sunday school; they visit relatives and maybe even ancestral homes. But the context is a moving "Disney World" in which the frame of reference is contemporary rather than historical. Television is the principal source of information and ideas. The real world of children is supplied by *Star Wars*, rock music and computer games.

In this environment of flashing signals, it is difficult to inculcate a sense of history. Young people simply do not see the connections between their world and the world of previous generations. Even Mennonite students who have been active in their home church have little or no sense of history. Not only do they not know Mennonite history and theology, but they also don't see the point of knowing. Frequently, they position themselves with reference to alternatives presented as a panorama of American options. Except for pacifism, most Mennonite youth see themselves as conservative evangelicals rather than as daughters and sons of Menno Simons. Their language, piety and values reflect a larger social and cultural ethos with little or no consciousness of a unique religious or cultural heritage.

At Goshen College we try to help students find their roots. This is not done primarily by studying Anabaptist history or by simply repeating the past. Rather, it comes about by critical examination of the central convictions of Mennonites and their meaning for contemporary life. Faculty and students together ask probing questions about life in light of our history — questions about work, sex, marriage, the arts, science, industry *ad infinitum*. Many questions are asked in unusual settings such as in rural villages in Honduras or on a university campus in China. It's strange how Mennonites from Archbold or Denver really "find themselves" in Haiti or East Germany.

Some critics would interpret the search for roots in the setting of a Mennonite college as an essentially limiting experience. To search for one's roots is supposed to be a narrow, sectarian approach to self-understanding.

I would challenge that interpretation so far as Goshen College is concerned, for it simply is not the case that probing at depth levels is more likely to take place in, say, a secular university setting. If there is one characteristic of the modern university, especially its professional schools, it is that they have dropped the quest for ultimate reality. This is without doubt the case in the field of philosophy where the primary focus is language analysis. Traditional preoccupations with issues of justice and jurisprudence in law schools have been replaced by narrow concerns for commercial practice.

Based upon what I have learned during the past 12 years as president of Goshen College, I would go so far as to advise parents generally to encourage their children to attend "root searching" schools of whatever denomination. As a Mennonite, I would rather send my children to a Catholic university in search of authentic Catholic reality than to send them to a non-denominational Protestant college with no historical consciousness. By the same token, I would recommend Goshen College as a place for Methodist, Lutheran and Presbyterian young people to find "their" roots. What is crucial is for young people to be where roots are being sought.

Those who find their roots today will do so by a conscious effort. It cannot happen without thought. I know of no better setting for such a quest than a denominational liberal arts college where contemporary reality is examined in light of historic values and analysis.

Mennonite Historical Library
Goshen College - Goshen, Indiana
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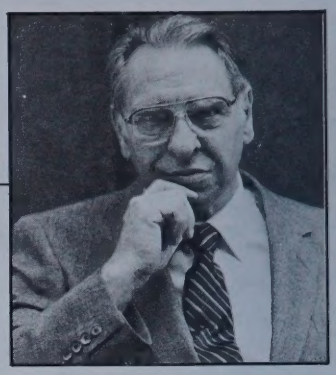
September 1983

Goshen

College Bulletin

Annual report 1982-83

President's report



The Bible and philosophy

By J. Lawrence Burkholder

There is a tendency among people today, including Mennonites, to assume that the only legitimate and fruitful approach to reality is through the Bible. That the Bible is the ultimate authority, I would not challenge.

However, the Bible is seldom, if ever, approached without presuppositions. They change from age to age. Frequently, they reflect quite unconsciously a framework of meaning and habits of thought that are supplied by the prevailing world view.

I believe that there is no better way to know what sort of cultural baggage we carry than to study philosophy. The history of philosophy is the story of the inner life of humanity of which we are all more of an extension than we realize. By knowing our cultural heritage philosophically, we not only know ourselves, but we may deepen our understanding of biblical revelation as well.

The most pervasive philosophical assumption of our culture today is, ironically, one which opposes in principle both traditional philosophy and religion. It is called Positivism. It was set forth in modern times by Auguste Comte (1798-1857). This Frenchman was enthralled by science and its ability to know and manipulate the natural world. For Comte, science became not simply a method by which to know the world but a way to know all that can be known.

Comte expanded the scope of the sciences to include what one now calls sociology and psychology. Previously, it was generally assumed that the proper realm of science was nature. With Comte, Positivists passed judgment even upon realms of mystery such as God, the soul, the mind and history. Claiming that what can be known of these realms can be known only by science, Positivists proceeded to reduce or to dispose of them because they lay beyond scientific examination.

The result is a modern empirical culture which offers no metaphysical support for anything because the reality of God is by definition beyond the world. Similarly, the mind is beyond the brain, history is beyond nature and freedom is beyond causality. Philosophy faculties in most modern universities today are dominated by the central conviction of Positivism — namely, that "traditional" philosophy and religion are invalid since they allow nonempirical approaches to truth.

In my judgment, the products of our age — even Bible-quoting youth — are closer to a positivistic understanding of reality than they realize. To be sure, they believe in God and the humanity of human beings, but they have neither the ability nor the inclination to integrate such ideas with unconsciously held empirical presuppositions. Talk about the brain, and they know what you are talking about. After all, some of the bright ones read *Psychology Today*. But talk about the mind, not to speak of the soul, as somehow distinct from the brain, and they, like almost all modern people, don't know what is being referred to. Furthermore, their God, thought to be biblical, is upon examination a primitive deity superimposed upon modern scientific cosmology.

Furthermore, I am convinced that many modern Christians have developed habits of mind that are antithetical to understanding the Bible — indeed, to understanding the meaning of anything. To understand the meaning of something is to know it in general terms and to compare it with other vast realms of knowledge. To be sure, modern technology permits us to know a lot about limited realms of knowledge. But when it comes to understanding the meaning of things in broad perspective, we have few inclinations to even try.

Modern men and women and especially computer-trained children love the particular in relation to other closely held particulars. Numbers are handled with ease. But when it comes to grand and sweeping ideas, especially abstractions, about metaphysical realities such as life, death, history, the soul, continuity, eternity, time, being and non-being, there is little inclination — and certainly no money in it.

On the cover: SST student in Haiti Kathy Strang and friends. Photo by SSTer Laurie Oswald.

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We must relearn how to think. We must all become generalists again, seeking universal understanding.

I believe that a crisis of thought and imagination is upon us. It is a crisis brought on by the Positivistic assumptions of the modern world, reinforced by a technological culture, including impressionistic and particularistic approaches to truth, which tend to destroy our faith. If unchecked, these assumptions will eventually destroy our humanity as well.

We must relearn how to think. We must learn how to think conceptually, i.e., in depth and with comprehension. We must all become generalists again, seeking universal understandings. This is precisely what philosophy has stood for historically. Unless we learn to think conceptually, we cannot think biblically. For to know the Bible is not to quote verses but to know what the Bible says about the great existential issues of life.

If I were to propose a college curriculum from scratch, especially for a Christian college, I would begin with philosophy and end up with theology. The role of philosophy would be to help young people to know what has made them what they are in relation to great ideas as articulated by representative thinkers throughout the ages. They would learn what Plato said about eternity, what Aristotle said about science, what Aquinas said about God, what Descartes said about thinking, what Kant said about the possibilities of faith in a modern world, what Schopenhauer said about good and evil.

It is entirely too simple to say that philosophy asks the questions and theology gives the answers. But at least all freshmen, if they were to be introduced in some depth to the "perennial issues," would thereafter pursue their college educations with more than professions in mind. They would ask what life is all about, having been supplied with some categories of meaning. Were they to recall the ancient philosophers as they study modern sociology and psychology, even pagan philosophers would appear by comparison as "believers." For, after all, Plato and the representatives of idealistic philosophy, the dominant philosophical tradition for over 2,000 years, believed in God, eternity, the soul, life after death, eternal values and a purposeful world.

At some colleges and universities, questions about ultimate reality are seldom asked. These schools are concerned primarily, if not entirely, with matters that are scientific, technical and professional in nature. By contrast, matters of ultimate concern are discussed at certain so-called evangelical colleges. But these institutions frequently operate within a narrow circle in which biblical answers are given to biblical questions.

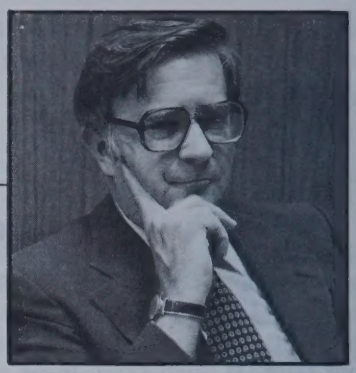
Admittedly, there are times when, in reaction to historical events, Christian approaches to truth must concentrate almost exclusively upon its center. Such was the case in Nazi Germany. But after a while, biblicism becomes arid, repetitious, narrow, superficial and eventually deceptive unless it is in constant dialogue with philosophy of the traditional sort.

That is why I believe that all freshmen at a Christian school should be steeped in philosophy. Philosophy makes theology become alive. It offers questions of a human sort arising out of universal human experience.

To be sure, Bible study can produce Bible knowledge, but the meaning of the Bible is comprehended when it is compared with other sources of knowledge. Meaning is an exercise in comparison.

In conclusion, if I could propose a curriculum for a liberal arts curriculum at a Christian college, all freshmen would be required to take a year-long, six-hour course in philosophy, and it would be taught with consummate skill.

Provost's report



A mini-global society in Northern Indiana

By John A. Lapp

How are we to reconceptualize the role of the university (college) as a basic resource producer for a world in which everything is connected to everything else on one small planet?

Franklin Wallin, recently retired from the presidency of Earlham College, posed the question above as the fundamental issue in creating a new theoretical basis for higher education (*Change*, March 1983). He proposed that the contemporary world situation rests on two fundamental features — global interdependence and an information-based society — in contrast to the agricultural- or industrial-based societies of earlier epochs.

We at Goshen College have not been quite so self-conscious as this question suggests. Yet we have just completed 15 years of having a graduation requirement in international education. Most students meet this by spending a Study-Service Trimester in a second or third world country. A primary purpose of SST is to have students experience in a small way the reality of global interdependence through the encounter of cultures and contrasting world views. SST, the presence of 56 international students, international visitors and a mobile faculty make the campus a mini-global society in Northern Indiana.

Mardene Horst is a key person in the development of a computer-based, integrated information system at Goshen College.

During this academic year the complex dimensions of an information society burst upon us. This was the first year for a major and minor in computer science. A $378,000 Title III grant from the U. S. Department of Education has provided a rich technological base for this expanding dimension of our curriculum. These funds helped to provide equipment, time and travel for faculty and administrators to prepare themselves for dealing with the analysis, organization, development and communication of information in new ways.

Global interdependence and an information society are profound realities. They challenge the manner, content and purpose of education on every hand. The potential — good and bad — of people who freely move across cultures or who manage the flow of information is enormous. Reflection on these new developments heightens the significance of liberal education in which the goal is never only a career or a speciality, but wisdom in human affairs and the use of knowledge in divine service.

Planning. New vistas in human experience require constant evaluation and the development of appropriate curricula. This year there was another reason for special attention to planning, notably the sharp drop in enrollment from 1,080 in September 1981 to 1,013 in September 1982. We had anticipated a decline, but even so it strained our resources.

For the past decade the college has been improving its planning process based on enrollment and contributions projections. This year another feature was added. Two committees initiated a major review of program and administrative services.

The Program Review Committee worked through the changing patterns of enrollment in all the majors and departments. They then recommended to the Curriculum and Instruction Committee programs that should be evaluated to determine whether they should be discontinued or modified. No programs were discontinued, but several departments reduced their course offerings and several subsidized cocurricular activities such as the Artists Series and the *Maple Leaf* were instructed to become self-supporting.

The Administrative Review Committee began its work only in the spring. This group has asked administrative departments to reassess their services and demonstrate whether the additional staff of recent years have indeed improved services.

The goal of reducing faculty and staff is most difficult,

with no significant change this year. But a third development, after considerable discussion, has been the revision of the *Faculty Handbook* to make employment and tenure at the college more responsive to enrollment. Procedures for terminating program and tenured and administrative positions have been more clearly outlined and adopted by the faculty and Board of Overseers.

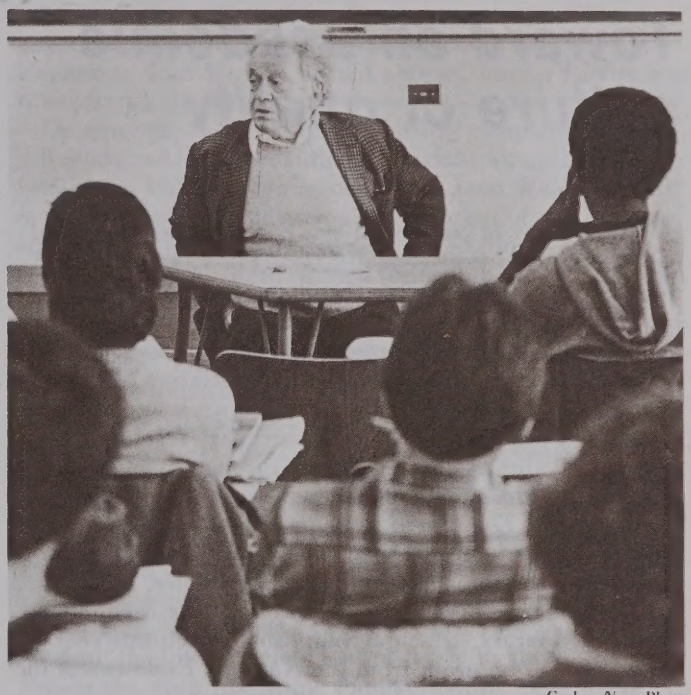
Planning is the capacity to cope with change. Planning is especially difficult when large groups of people are involved, and a future course not obvious. Vic Stoltzfus and I wrote a short paper, "Considerations in Planning," to help the faculty understand the situation in which we live and work, future prospects and possible responses. If we would follow up this statement, we would also add a word on the danger of a retrenchment mentality.

Administration. One of my major responsibilities and satisfactions is to work closely with administrators. The dean of the college and the dean of student development report to me, but their reports follow this one. Suffice it to say that Vic Stoltzfus and Norm Kauffmann provide outstanding campus leadership, insuring a quality academic and student-oriented program.

In addition, the registrar and directors of information services, computer center, Hispanic and James Lark black and urban ministries leadership programs, management information system, Title III, Merry Lea Environmental Center and international education report to me. Administrators in each of these areas have performed well. They had to maintain their offices, which includes budgeting, supervising faculty and office staff and developing annual programs.

One of the interesting administrative questions that will likely increase in the next years is how to weigh priorities between expectations from the campus community and the natural desire of specialist administrators to develop their own programs. Do the computer scientists determine the work of the computer center, or does the center respond to campus needs and interests? Must the staff of information services do everything laid on their desks? Or should they have the freedom and resources to develop promising stories as they consider best? Stuart Showalter who, after establishing a topnotch department, is leaving information services to become the chair of the Communication Department, put the issue sharply: "We are communicators with ideas, expertise and experience; we resist being taken for institutional hacks, technocrats or gophers."

This tension exists in every office, including the president's. There is no absolute answer except that both concerns are necessary. With increasingly professionalized administrators, this role conflict is bound to increase. Part of our administrative task will be to develop our assignments in such a way that we can indeed put our own unique stamp on our work while at the same time fulfilling institutional expectations. The issue can partially be resolved, I believe, if we see ourselves as working for the



Goshen *News* Photo

Author Max Lerner visited the campus in March as a Frank and Betty Jo Yoder Public Affairs Lecture guest. He discussed the complexities of modern civilization and the American journey toward self-discovery.

good of the institution and not simply our own offices.

This year we again have had the usual number of changes in administrative assignments. Wilma Bailey did well in reorganizing the James Lark Leadership Education Program. Mardene Horst was unusually effective in developing the sinews of a coherent management information system. Our very strong information services department is now being reconstituted under the leadership of Bob Johnson.

We have been fortunate to have had some good off-campus guidance and consultation. The Board of Overseers does this in a formal way at its quarterly meetings. David Appel, professor of marketing at the University of Notre Dame, ended five years of very fine work with the Marketing Committee. President Eugene Habacker of Huntington College was very helpful in revising the *Faculty Handbook*.

The '80s. Already we are one-third into this decade. We hope the transition to a slightly smaller student body has taken place. We will continue to grapple on a day-to-day basis with the implications of global interdependence and an information society.

Yet there are continuing issues. Some of these I've pointed out elsewhere, such as how to teach Bible and theology in ways that invite devotion yet address profound intellectual issues or how to organize a community where

(Continued on p. 10)

Dean's report

Toward an academic culture of quality

By Vic Stoltzfus

The paradox of our liberal arts heritage was illustrated again at Goshen College in 1982-83. For 1,000 years and more, society has looked to the liberal arts college for the preservation of the best of the past and for intelligent innovation as the future presses upon the present.

Preservation is vitally related to appreciation of the arts and sciences. On campus, the ordinary work of classroom teaching at times excited the extraordinary responses of students peering at nature's design through the electron microscope. More than 100 students gained appreciation for the opera, *The Magic Flute*, as they built sets, rehearsed lines, polished their music and finally brought it all together for audiences in the Umble Center.

Preservation is also part of the work of the Mennonite Historical Library, which accomplished much this year. With the aid of a grant from the National Endowment for the Humanities, 4,955 additional titles became accessible to scholars through the efforts of our catalogers.

Senior nursing student Sandhya Desai and associate professor of nursing Helen Shrode

In relation to innovation, the college tried to understand and make a thoughtful response to the new developments in computers and telecommunications that are forming an information society. As Alvin Toefler wrote in *The Third Wave*, "An information bomb is exploding in our midst, showering us with a shrapnel of images and drastically changing the way each of us perceives and acts upon our private world."

Ed C. Epp, director of computer services, in close coordination with Shirley Showalter, Title III grant administrator, and many others, gave major leadership in planning for advances in academic and administrative computing and in assisting faculty who seek to become proficient in computer-assisted instruction, word processing, file management and other applications. It is very satisfying to walk through the completely remodeled first floor of the former High Park residence hall to see what the college can offer our students this fall. (Our enthusiasm, however, does not go so far as to endorse the statement of the wag who recently said that the "three Rs" are now ram, rom and run.)

The most difficult work of the year was academic planning for a smaller student enrollment. A procedure was devised to examine all programs and recommend some reductions and eliminations. After thorough discussion in our curriculum committee and with the full faculty, some modest economies were achieved. Faculty sentiment inclined toward greater efforts in sustaining our enrollments and revenues rather than toward deep cuts for the 1983-84 school year.

The July 6 *Chronicle of Higher Education* reported that "the majority of private colleges and universities received more freshman applications by May 31 of this year than by the same date last year. . . ." A majority of public institutions had fewer applications in the same period. We take courage at Goshen College from the continuing strength of our kind of college amidst the adversities of economic recession, demographic decline, cuts in inflation-adjusted, federal student aid and rapidly rising costs in library books and campus utilities.

Academic quality emerged as the theme of the year in higher education. College administrators and faculty know that it is the key to attracting students and resources. The issue of educational quality at all levels has emerged as a surprise national political issue.

At Goshen College we are delighted to anticipate the prospect of an academic culture in which quality is recognized and rewarded. By way of contrast, I remember once hearing a prospective student asking her two big

questions while visiting a college near Philadelphia: "What is the drinking age in Pennsylvania?" "What can you do in this town on the weekends?"

We are continuing to work at keeping academic standards high by careful faculty selection. A new policy of annual evaluations for all faculty will be instituted next year. Existing policies of sabbatical leave, educational leave and opportunity to participate in our overseas programs contribute to a self-renewing faculty, the single most important resource for a quality academic program.

There was also a sustained faculty effort to reflect on our responsibilities as a church college. Three faculty discussion periods focused on the content of our Christian faith and effective ways to nourish students' faith.

Off campus, Mary Oyer taught African arts to area public school students. John R. Burkholder worked as a peace advocate in Dallas, Texas, and participated in a major peace conference at Fuller Seminary in California. Dan Hess studied film criticism in Chicago. Wilbur and Fanni Birky taught English in Shenyang, China. Evelyn Driver and Virginia Christophel studied health care in Poland. Del Good and Len Geiser taught management skills in Winnipeg, Manitoba.

Other off-campus work included Kathryn Aschliman's presidency of the Indiana Association for the Education of the Small Child. Ron Stutzman did field research on the impact of the Study-Service Trimester program on host countries in Central America. Marvin Bartel conducted an art study tour in New York City. Jonathan Roth and Frank Bishop taught marine biology in the Florida Keys. Marilyn Johnson participated in a two-month study tour of India. Robert Buschert conducted physics research at the Common Market Research Center in Italy. Arlin Hunsberger investigated the Dominican Republic as a possible SST location. Atlee Beechy traveled to China to negotiate further agreements for the China Educational Exchange. Carl Kreider visited alumni, former faculty and missionaries during a round-the-world summer sojourn.

On campus, the Division of Nursing completed a major self-study, which is providing basic data for curriculum revision in 1983-84. Professor Norma Jean Weldy carried out a study of the educational preparation of our nursing students as evaluated by physicians and nurses at Elkhart General Hospital. Fran Wenger rejoins the nursing faculty as director after a two-year leave for doctoral study at Wayne State University.

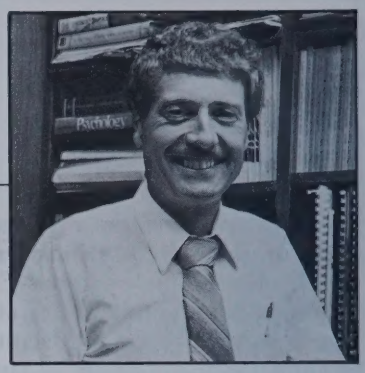
An accreditation review of the social work program elicited the following comment from the visitors: "Goshen College is a Mennonite institution, and the social work program has used this as a base for an emphasis on service, peace and justice while avoiding the possibility of parochialism."

This was also the year for a visit from the Indiana Department of Public Instruction. After talks with the Education Division and others, the visitors wrote, "The team wishes to commend Goshen College for dedicating itself to 'the total development of the individual' . . . as well as the work it is doing to enable students to live 'harmonious, purposeful and socially responsible lives in the spirit of Christ.' "

Ties among colleagues at Goshen College are unusually close. Many faculty have spent all or most of their careers here. The bonds of a common religious commitment and the human ties to alumni and students make separations difficult. It was therefore very painful for us to accept the deaths of professors Sara K. Hartzler and Alta Hertzler. Worshipful funeral services reminded us that time is bounded by God's eternity.

Music professor Philip Clemens directs a Goshen College Jazz Band rehearsal. The band plays a lively mix of religious and secular pieces, and highlighted the 1982-83 school year with a winter tour of churches and schools in Ohio and Pennsylvania.

Student development report



Goals set, goals met

By Norman Kauffmann

The industrial and high technology revolutions brought to higher education a utilitarian cry for more vocational education. In this milieu, some educators have wondered about the future for liberal arts colleges. But some people are now beginning to realize that vocational education per se is entirely inadequate. Individuals with underdeveloped values, limited interpersonal skills, undifferentiated identities, narrow world views and little capacity to appreciate the arts and sciences are often both aimless and a hazard to society. Now educators are beginning to talk about "high touch" education.

Our mission in the Student Development Division has been "to clarify and promote the vision for the development of each student as a total person." We have attempted to bring human development theory to bear on our task. Obviously, there is no one truth (perspective, theory), but many truths. We believe that human development theories provide lenses for understanding young adults, reveal program possibilities and enable us to develop appropriate environments.

At Goshen College and in the Student Development Division in particular we have not been resistant to incorporating high technology or career counseling into our programs. We have used the computer during the past two years, and it will become even more important in the future. We simply have tried to have it be our servant and not our master.

Serving as layout editor of the 1983 Maple Leaf *was senior art major Suelyn Lee.*

This spring, student development administrators met in a half-day session to evaluate '82-83 program goals and to establish new ones for the next year. What follows is an evaluation of our progress this past year:

A. Goals in which there was good progress.
   1. Increase campus cohesiveness (campus unity and spirit). Events were designed to involve people at all levels of the college community.
      a. Mix and Munch — refreshments served in the Snack Shop by faculty to students and faculty who would stop by to "mix and munch." Good student participation, but less faculty involvement than was envisioned.
      b. Fall Festival — a three-day October event that included a fun run, bike century, volleyball, college bowl and community worship service in Umble Center.
      c. Winter Bash — food, games and movies sponsored by the Student Central Committee in January.
      d. Carnival — the annual Carnival in March brought students, faculty and local community people together for fun and food and raised funds for a worthy cause.
   2. Increase the visibility of student leadership by bringing all student organizations under the umbrella of the Student Central Committee. While student leadership at Goshen is largely decentralized, it was thought that student leadership was strengthened by having the Student Central Committee serve as coordinator of various organizations and committees.
   3. Incorporate more of the core objectives of life planning into the Student Development Division structure. A number of the objectives and programming to carry out those objectives were incorporated into campus ministries, the student development aspects of SST and Colloquium, student activities, residence life, and leadership training and orientation.
   4. Improve the transition process for transfer students. Transfer students (especially Hesston transfers) were interviewed to identify what

aspects of the Goshen College experience were making transition difficult for them. As a result, programs (admissions, housing, advising and orientation) have been changed.

5. Establish a meditation center. Through the generous gifts of an anonymous donor, a beautiful meditation center (The Quiet Place) was established in Kulp Hall.

B. Goals in which some progress was made but demand more work in '83-84.

1. More effective incorporation of other-than-Mennonites, minorities and non-traditional students into the campus community. More progress was made in the recognition and welcoming of other-than-Mennonite students than with minorities or non-traditional students.
2. Increase awareness and change behavior toward a healthier lifestyle in the areas of alcohol, nutrition and human sexuality. Most students were supportive of a "dry" campus, but a number continue to use alcohol socially away from the campus. A convocation and special programs for the whole campus were held in the fall in the area of alcohol education. Time was also spent in training residence hall staff in alcohol education.

   Discussion was achieved between students and faculty in the area of human sexuality. More awareness raising and discussion are necessary. The convocation planned on the topic of nutrition was postponed until this September.
3. Foster more discussion (broader than academic) between faculty and students. Some of this was accomplished through the new mentor program established in the fall, some through Colloquium and some through the dorm discussions held to discuss the new guidelines on human sexuality.
4. Build more trust and understanding into the discipline process. More open communication about results of the process with faculty and students has helped, but more planning and communicating are needed in building trust to a more acceptable level.
5. Facilitate change from self-centered to others-centered (an on-going developmental task, but one that the leadership team thought needed special attention). Community voluntary service, SST and chapels were the primary vehicles for working at this goal.
6. Increase the awareness of the need for faculty/student recreational and social facilities. This summer the Snack Shop is undergoing some renovation to create an atmosphere that will be more attractive to students and faculty.

Goshen News Photo

Sophomore Mike Gingrich, left, uses his shoulder to gain an advantage in a varsity duel with Aquinas College.

A special conjoint committee has been established by Greencroft Center and the college to assess the feasibility of developing a common recreation facility that would include a swimming pool, running track, racketball courts, weight and training rooms.

C. Goals in which there was little progress.

1. Decrease adversarial relationship between administration and students. While this is not anywhere near the problem at Goshen College as on some other campuses, it still is a bigger issue than it should be.
2. Improve classroom decor. While much of the campus is in very good repair and beautiful, some of the classrooms are bleak and, at the least, not very inspiring.
3. Increase communication between faculty in the Student Development Division and faculty outside the division.
4. More regular and routine all-campus events.

We have set the following goals for our division in 1983-84:

A. Improve classroom decor.

1. Work with the Administrative Council in clarifying and establishing policy.
2. Suggest to the Administrative Council that a committee of faculty and students be established to make suggestions for creating warm classroom atmospheres.

B. Increase the quantity and quality of student employment and supervision on campus.
C. Increase the awareness and change behaviors toward a more healthy lifestyle in the areas of alcohol, nutrition and sexuality.
   1. Nutrition — chapel/convocation planned for September.
   2. Alcohol — training of residence hall staff, convocation/chapels, raising the awareness for the need for a course. Assist students in understanding peer pressure and how they can effectively deal with it.
   3. Human sexuality — a men's retreat is being planned for the fall. On March 1 and 2 Letha Scanzoni will be on campus to deal with the theme, "Appropriate Male/Female Relationships."
D. Continue to foster strong student leadership. The dean of the division will work closely with the Student Central Committee, and the director of student activities will work closely with the Campus Activity Council to assist students in carrying out their programs.
E. Provide settings where students have opportunity to have personal faith interaction with another person.
   1. Increase the opportunities for students to meet with a faculty member or other person to talk about their faith pilgrimage.
   2. Increase the opportunity for students to receive pastoral care.
   3. Provide settings where students who have not made an adult commitment to Christ have an opportunity to do so.
F. Provide more opportunities for students to interact with faculty in their homes. We have requested that the Faculty Activities Committee make this their fall event.
G. Increase the use of the computer for programming and recordkeeping.
   1. Purchase and use computerized career counseling software (SIGI) for the Career Center.
   2. Use the computer to identify most-compatible roommates.
   3. Continue to computerize student employment and placement records.
   4. Increase the use of word processors.
   5. Convert financial aid records from the older computer system to the new system.
   6. Develop a common data base for residence life, admissions, financial aid, career center and campus ministries.
H. Establish a campus hostel in Kulp Hall.
   1. Provide space for 20 guests.
   2. Use the campus hostel in connection with The Quiet Place for a silent retreat.
I. Increase student ecumenical exposure.
J. Assist leaders in congregations where students attend to understand faith development needs of students.
K. Expand placement programs.
L. Develop a course in vocations.
M. Increase campus cohesiveness by coming together around events of joy.
N. Provide opportunities for budget/financial education for students.
O. Decrease adversarial relationship between administration and students.
P. Incorporate other-than-Mennonites, minorities, transfers and non-traditional students more effectively into the campus community.

We in the Student Development Division look forward to establishing settings that best foster the growth of the unique individuals who join us during the '83-84 year.

A mini-global society . . . *(continued)*

sexual and racial equality are more than rhetorical slogans.

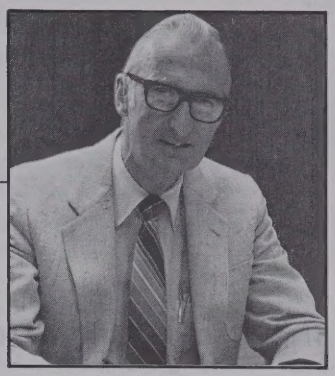
In this context I want to emphasize the necessity of attention to campus wages and salaries. We have not been able to pay salaries at the market level of college professors. What is more unfortunate is that during the past 10 years the Consumer Price Index has increased more than 135 percent while our typical salary has increased only 70 percent. If we are to attract topflight faculty and staff (there is always vigorous competition for these persons), we will need to find ways to enable faculty and staff to choose Goshen College without severe financial stress.

We continue to have some physical plant needs. The Natural Science, Music and Physical Education departments exist in either cramped or outdated quarters. Some major improvements are needed, if only to attract students.

We have made a strong commitment to increasing campus resources for student financial aid. Despite this, first-year students and their families in 1982 had to supply an average of 57 percent of their own college costs compared to 20 percent in 1979. The danger is that our student body will increasingly be drawn from affluent families rather than from a broad social spectrum.

While noting these concerns, I want to end this brief overview by emphasizing that 1982-83 has been a good year. Bright and dedicated students, an industrious and spiritually engaged faculty, a creative and congenial administrative team, a supportive and imaginative staff, and wise and responsive boards of control have all been part of this positive institutional chemistry.

Business manager's report



Budget balanced for 44th year

By J. Robert Kreider

For the 44th consecutive year, Goshen College has operated without a deficit. The margin was a very small $7,135.20 before final assignment of this modest net gain was made as directed by our Board of Overseers.

The accompanying Statement of current funds, revenues and expenditures, column l, provides interesting data about unrestricted fund sources and use. Excluding auxiliary operations, we note first that students at Goshen College, until we can substantially increase endowment income, need to bear the major part of their educations' cost, 71.46 percent last year.

Second, Goshen College depends heavily upon private contributions and minimally upon government funds for normal educational operation. Private gifts made up 21.26 percent of contributed income, compared with .55 percent from the government.

Third, a full half of all unrestricted educational and general fund dollars go directly into instruction and academic support, a high percentage compared with most private colleges, indicating an efficient operation.

During the past year, restricted funds played an unusually important role in college operations. The Title III grant from the federal government helped provide two VAX 11/750 computers, several word processors and related equipment that was essential to our expanded academic offerings, our new management information system and our growing needs for data and word processing throughout the institution.

The equipment also needed a "home," so much time and money have been devoted to the renovation of High Park to accommodate the computer center, our college bookstore and eventually other academic offices or departments. This facility and its equipment should serve our students and community well for years to come.

The accompanying financial reports give more detail on the year's financial operations. Audited statements are available for inspection in my office. Interested persons are welcome to look them over and discuss them with me.

Consolidated balance sheet

June 30, 1983
with comparative figures at June 30, 1982

Assets	*6-30-83*	*6-30-82*
Cash	$ 225,791	$ 87,846
Investments	6,261,037	5,320,664
Accounts receivable	243,080	249,190
Inventories	103,784	97,053
Prepaid expenses	32,471	31,085
Notes receivable	1,919,246	1,929,595
Deposits		
Fixed assets less depreciation	11,294,151	10,758,660
Total assets	*$20,079,560*	*$18,474,093*

Liabilities and fund balances	*6-30-83*	*6-30-82*
Accounts payable and accrued liabilities	$ 370,367	$ 490,758
Deposits	161,658	109,027
Deferred income	84,429	51,419
Notes and contracts payable	531,263	386,981
Mortgages payable	187,040	213,540
Fund balances:		
Current funds:		
Unrestricted	229,554	229,554
Restricted	839,682	727,726
Endowment fund	4,104,810	3,533,213
Annuity fund	477,417	356,450
Loan funds:		
U.S. Government	1,691,504	1,681,258
Goshen College	336,510	286,947
Plant fund	10,092,367	9,613,674
Merry Lea funds:		
Current	82,810	100,200
Endowment	50,000	51,000
Plant	840,149	642,346
Total liabilities and fund balances	*$20,079,560*	*$18,474,093*

Unloading equipment for High Park's new Computer Center are Ruel Lehman, right, and other physical plant personnel.

Statement of current funds, revenues and expenditures

Year ended June 30, 1983
with comparative figures for 1982
(Unaudited)

	Unrestricted 6-30-83	*Restricted 6-30-83*	*Total 6-30-83*	*Total 6-30-82*
Revenues:				
Educational and general:				
Student tuition and fees	$4,853,717	$	$4,853,717	$4,688,999
Government grants/contracts	37,347	494,384	531,731	353,734
Contributions — private	1,444,327	240,501	1,684,828	1,850,174
Endowment	183,532	111,881	295,413	223,555
Sales and service	54,111	102,088	156,199	173,942
Other sources	219,178		219,178	198,456
Total educational and general	$6,792,212	$948,854	$7,741,066	$7,488,860
Auxiliary enterprises	1,502,132	64,102	1,566,234	1,624,667
Total revenues	*$8,294,344*	*$1,012,956*	*$9,307,300*	*$9,113,527*
Expenditures and mandatory transfers:				
Educational and general:				
Instruction	$2,601,553	$162,217	$2,763,770	$2,692,362
Research	7,632	94,682	102,314	69,610
Public service	18,838	150	19,914	19,503
Academic support	771,495	99,913	871,408	817,065
Student services	581,545	26,898	608,443	591,160
General institutional	1,607,765	123,324	1,713,089	1,614,878
Operation and maintenance of plant	640,432	4,284	644,716	618,755
Student aid	485,695	332,676	818,371	794,673
Educational and general expenditures	$6,714,955	$844,144	$7,559,099	$7,218,006
Mandatory transfers:				
Loan fund	6,177		6,177	7,887
Total educational and general expenditures	$6,721,132	$844,144	$7,565,276	$7,225,893
Auxiliary enterprises:				
Expenditures	$1,597,647	$13,404	$1,611,051	$1,690,672
Mandatory transfers				
Debt retirement	17,500		17,500	17,500
Total auxiliary enterprises	$1,615,147	13,404	1,628,551	1,708,172
Total expenditures and mandatory transfers	$8,336,279	$857,548	$9,193,827	$8,934,065
Other transfers and (additions)/deductions:				
Student aid — work study	(155,408)	155,408		
Debt retirement	8,000		8,000	8,000
Special projects: overhead	(15,398)		(15,398)	(17,500)
Endowment fund	60,164		60,164	
Plant fund	60,707		60,707	176,848
Excess of restricted receipts over transfers to revenue		(111,956)	(111,956)	(100,272)
Total other transfers	$(41,935	$43,452	$1,517	$67,076
Total expenditures and transfers	*$8,294,344*	*$901,000*	*$9,195,324*	*$9,001,141*
Net increase in fund balances	**$ -0-**	**$111,956**	**$111,956**	**$112,386**

Oliver Wendell Schenk '36 was staff artist for the 1933 Maple Leaf, *which featured his pencil drawings of the campus and its environs.*

Prospects, parents invited

Have a high school son or daughter interested in GC? Why not bring him/her and other friends along to campus when you come for Alumni Weekend? The Admissions Office has planned special open house activities for prospective students and their parents to coincide with other weekend events Oct. 7 and 8. Contact the Admissions Office (toll free 1-800-348-7422; Indiana residents, 1-219-533-3161 collect) for more information.

Alumni weekend crowded with events

"We didn't go to college because it was the custom; we went because we thought education was more necessary than a car or something else," **H. Clair Amstutz '33** remarked while browsing through a copy of the 1933 *Maple Leaf* he edited as a Goshen student.

The Class of 1933 experienced college life at the height of the Depression. Only a few students were able to continue their studies uninterrupted; many taught school or found other jobs to finance their educations. "I myself used to get up at 5:30 each morning to go — on a bicycle, of course — scrub the floors of a local restaurant," Amstutz remembered.

His class will celebrate its 50th anniversary this fall, Oct. 7 and 8, as hundreds of GC alumni with class years ending in 3 or 8 return to campus for Alumni Weekend. A schedule including opportunities to renew friendships, to hear about current campus programs and to enjoy some exercise awaits this year's participants.

"Our office tries to strike a balance between organized activities and free time when we plan Alumni Weekend," said Rich Gerig, alumni director. "All of us alumni have different lists of people and events which made our Goshen years special. We want to allow returning alumni the chance to recapture at least some of those important memories."

Displays of old photos, informal tours of the campus, class reunions and the traditional Saturday evening alumni banquet headline Alumni Weekend activities. Goshen President J. Lawrence Burkholder, who is retiring next year, will address the alumni banquet audience for the final time. Other events include tennis and soccer matches, an art gallery opening featuring ceramics by **Jerry Lapp '68**, a 25th anniversary WGCS review and dedication activities for GC's new computer facilities.

The Saturday, Oct. 8, schedule follows:

8 a.m.-Noon	Self-guided tours
9 a.m.	Maple Leaf Festival Three- and Five-Mile Runs
9 a.m.	Computer Center Open House
10 a.m.	GC women's tennis vs. Taylor
11 a.m.	"A Collage of Goshen College" (first showing)
12:30 p.m.	Old-Timers luncheon (honoring Class of 1933) Class reunions (details have been mailed to class members)
2 p.m.	GC soccer vs. Manchester
5 p.m.	"A Collage of Goshen College" (second showing)
7:15 p.m.	Alumni Banquet, with President J. Lawrence Burkholder speaking (reservation form below)
8 p.m.	Jerry Lapp '68 ceramics opening reception
9:30 p.m.	WGCS 25th anniversary review

Alumni Banquet Reservation
October 8, 1983, 7:15 p.m.

Please reserve _____ places for the annual Alumni Banquet, GC dining room at 7:15 p.m., Saturday, Oct. 8 at $7 per person.

_____ Please send me a complete schedule of Alumni Weekend activities (reunion classes are receiving this information from the Alumni Office).

Name _____

Address _____

Make checks payable to Goshen College. Return reservation form to Alumni Office, Goshen College, Goshen, IN 46526, or phone 219-533-3161 by Oct. 1, 1983.

'I like what I've seen'

Editor's note: The October Alumni Board meetings will mark the completion of ***Richard Stuckey's '66*** *two-year term as board president. Named to the board as president-elect in 1979, Stuckey recapped his experiences in a recent* Bulletin *interview:*

Bulletin: What have you liked best about Alumni Board membership?

Stuckey: It has forced me to return to campus two or three times a year and to become more closely associated with the college. Alumni can so quickly lose touch with a college, even a small one like Goshen. Students, professors and the physical characteristics of the campus are always changing; it's difficult for alumni to stay in contact. But I've been able to keep in touch, and I like what I've seen.

Bulletin: What is your sense of the mood on campus?

Stuckey: These are not easy times for church colleges, but I've been pleased with the genuine effort the administration and faculty are making to maintain a high quality of Christian higher education.

Sensing the mood of students has been more difficult since most of my visits have been on the weekends, when classes aren't in session. I do know that Goshen has continued to be innovative in its curriculum — the exchange program with China is an example that comes to mind.

Bulletin: What about the Alumni Board's responsibilities? How do they fit into the college's program?

Stuckey: The board is primarily responsibile for making decisions that directly affect alumni activities and services, and that's how we've spent most of our time these past two years. But we've also given general guidance to the college's overall program; for example, we've been involved in the presidential search committee's work in the past year. Even though we meet just twice a year, I think the enthusiasm and support of the board members for the welfare of the college has been strong.

Bulletin: What would you list as the alumni board's more significant accomplishments during your four-year term?

Stuckey: I would point to four projects that have been important undertakings for the board. First, we were able to complete the alumni directory project several years ago, and have been pleased with the positive response to the book.

Second, we've put together the general outline of an alumni scholarship fund, designed to make GC more affordable for prospective and enrolled students. I know that rising tuition costs are a concern of alumni who have children near college age. Alumni Weekend reunion classes are especially encouraged to contribute to this fund.

I am also pleased that alumni are formally involved in student recruitment for Goshen. This area represents one of the most significant ways we alumni can support the college in the years ahead.

Finally, alumni contributions to the annual fund have been outstanding over the past four years. Two giving records were set last year. First-time givers increased substantially, and the total annual fund gifts exceeded $500,000 for the first time ever. Not many colleges can match Goshen in alumni support, and I want to personally thank those alumni who have contributed financially to GC and to encourage others to do so.

I also want to emphasize the major role the GC alumni staff have played in the above successes. They have been very effective in following through with the board's ideas and decisions, and without their dedication we wouldn't have accomplished what we did.

Bulletin: Why have Goshen alumni responded so favorably to the annual fund, despite the uncertainties of the economy in recent years?

Stuckey: I'm sure a combination of factors has affected alumni giving. The challenge match programs, the phonothons and the fund letters written by

faculty and students have helped. Giving alumni a record of their previous contributions has also been effective, I think. But alumni loyalty to Goshen is probably the most significant factor in the jump in financial gifts. Alumni really care about Goshen, and want to help the college remain strong in its program and commitments.

Bulletin: Lest this interview seem too upbeat, what areas need improvement?

Stuckey: I believe alumni and current students could have more contact with one another. That's a topic the board has discussed, but I'm not sure we've given it sufficient consideration. We need to determine more specifically how alumni could assist students in such things as career guidance and employment, and then set up the appropriate avenues to make this happen.

Bulletin: Do you have any final words of wisdom or concern for GC alumni or the college?

Stuckey: Alumni should take advantage of any opportunities they have to become more closely associated with the college. This involvement may include working as board members, making visits to campus, participating in area meetings, joining special task forces or committees, employing students for the summer or hiring GC graduates and, of course, reading the *Bulletin* and other GC literature. I think involved alumni will like what they learn about Goshen College and be proud to be associated with its programs and goals.

First-time givers help alumni top half-million dollar mark

By Bob Johnson

A record-shattering contingent of first-time contributors helped alumni gifts to Goshen College's annual fund top half a million dollars in 1982-83, the highest mark in GC history. Four hundred ninety-two alumni contributed to Goshen for the first time between July 1, 1982, and June 30, 1983, more than tripling last year's total of 159 first-timers and leaving far behind the previous record of 189, set in fiscal year 1979-80.

In all, 5,017 alumni contributed $505,659 to the unrestricted fund, an 11 percent increase over last year's $453,747, and a 33 percent advance from the 1980-81 total of $379,358.

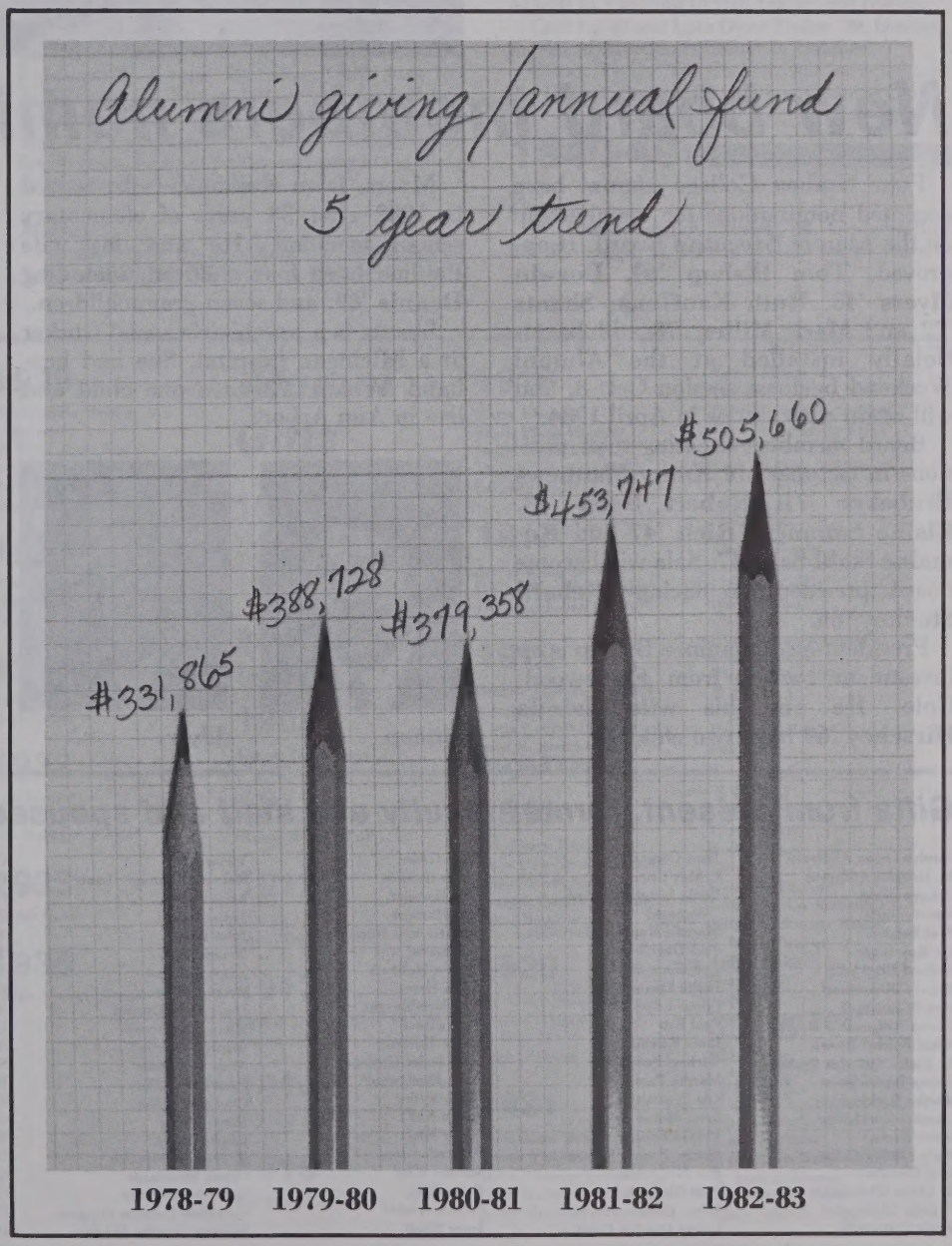
Alumni restricted gifts — that is, contributions designated for a specific purpose — and bequests and deferred giving from alumni added up to $430,919, bringing total alumni giving to nearly $1 million. The number of alumni donors to the restricted and unrestricted funds also set a record, reaching 5,307 and surpassing by a wide margin 1981-82's total of 4,580.

"Goshen is being discovered by its friends," said President J. Lawrence Burkholder, noting an increase in support from nearly all sources. "We're not good at fanfare here," he continued, "but people are beginning to find a correlation between what we say and what we are. I believe the alumni are developing a sense of pride in being associated with us."

College administrators believe that a number of factors are responsible for increased alumni support in recent years, including better communication via the *Goshen College Bulletin*, more sophisticated fund-raising efforts and a general understanding among constituents that small, independent colleges depend on contributions for their survival.

"But something else about us is capturing the imagination of our alumni," Burkholder said. "Excellence in academics is 'in' these days. People are comparing Goshen to other schools and are discovering it's much stronger than they might have thought."

The Class of 1932 led all giving this year, with 60 percent participation. Close behind was the Class of 1930 (56 percent) and the Class of 1931 (54 percent). Overall alumni participation reached 32 percent, a new high. The national norm for alumni participation, according to the Council for Financial Aid to Education, is 18.9 percent.



You never know where we'll turn up . . .

Junior Ann Miller was paging through her July-August issue of Natural History *magazine when something familiar caught her eye: a photo of a camel driver near Cairo, Egypt, wearing a Goshen College sweatshirt. Who the man is and how he came to own the garment remains a mystery. Perhaps a world-traveling alumnus can help us figure it out?*

New board members nominated

Four Goshen College alumni have accepted nominations for membership on the Alumni Executive Board. If approved, **Tom Bishop '69**, **Dorwin Myers '48**, **Ruth Kauffman Shantz '72** and **Mark Miller '78** will be officially installed at the Alumni Weekend business session Oct. 8, and will begin their duties in April 1984.

Board members vacating their positions in October are **Kathy Matthews Brubaker '71**, **Robert Reist '38**, **Elaine Sommers Rich '47** and **Romaine Stahl Sala '47**. Sala will become board president, replacing **Richard Stuckey '66**.

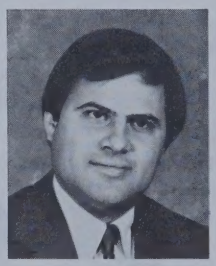
President-elect nominee Bishop is an investment banker from Englewood, Colo. He and his wife **Trinda Hirschey '69** have two children.

Myers, from Kokomo, Ind., retired in 1982 after 38 years of elementary school teaching. He and his wife Pauline have four children, including **Dennis '69**, and seven grandchildren.

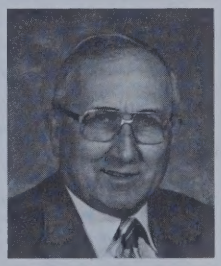
Shantz is a psychiatric social worker at a Michigan hospital. She and husband **Nelson '72** have one child and live in Ann Arbor.

Miller, from Chenoa, Ill., works as Illinois youth minister for the Mennonite and General Conference churches, and looks after three children with his wife **Deborah Olson '78**.

A replacement for the Board's student representative, **Marcia Richer Lehman '82**, will be appointed at the October meeting.



Bishop



Myers

Shantz

Miller

Gifts from present, former faculty and staff and spouses (non-alumni)

Carolyn Green Anderson
M. Douglas Anderson
Delores Bartel
Marvin Bartel
Paul Bender
Lee Roy Berry
Richard Blackburn
Marvin Blickenstaff
Sara Blickenstaff
Sharon Nunemaker Brooks
Helen Reichel Brown
M. Elaine Stoltzfus Brubaker
George Buckingham
Martha Buckingham
Clarence Burkholder
James Byers
Mary Liechty Caskey
Scott Chesebro
H. Levon Christophel
Virginia Christophel
Gloria Constantin
Jesus Constantin
I. Max Cripe
Verda Longfield Cripe, deceased
Marcille Kaufman Davidhizar
Paul Davidhizar
J. William Davis
Judith Davis
Edward Epp
Paul Erb
Janet Foreman
Michael Foreman
Martha Foreman
Lila Hostetler Fox
Lena Molter Fricke
Menno Friesen
Shirley Penner Friesen
Ray Gingerich
Paul Gingrich
James Goldsworthy
Luann Overfelt Good
Irene Gross
Linda Gunden
Lois Hartzler
Roy Hartzler
Sara Kreider Hartzler, deceased
Sharon Helmuth
Edith Herr
Guy Hershberger
Ruth Horst
Eldon Hostetler
Esta Yoder Hostetler
Arlin Hunsberger
Mark Kelley
Loren Kief
Nellie Kief
Kenneth King
Samuel King
Brian Kirk
Dennis Koehn
Irene Koop
Victor Koop
Roberta Bontrager Lantz
Alice Lapp
James Lapp
John Lapp
Nancy Lapp
Agnes Lehman
Reuel Lehman
Dennis MacDonald
Diane MacDonald
Armand Martin
Anne McAllister
Catherine Miller
Cornelius Miller
James Miller
Laurie Miller
R. Herbert Minnich
Orpah Mosemann
Catherine Mumaw
Geraldine Lehman Mumaw
Marilyn Stauffer Murray
Christopher Nuechterlein
Clare Nuechterlein
Onnie Puro
Shirley Ridenour Puro
Natalie Revenko
Teresa Broach Rheinheimer
Evelyn Rouner
Raymond Sala
Alta Schrock
Lon Sherer
Shirley Hershey Showalter
Stuart Showalter
Helen Shrode
Russel Shrode
Gwen Stamm
Ruth Gehman Stauffer
Martha Kimbler Stern
Richard Stern
Sandra Bell Stidams
Elvin Stoltzfus
Phyllis Ewert Stuckey
Kathryn Bontrager Swartzendruber
Jon Templin
June Templin
Gloria Tyson
Merl Tyson
James Weaver
Ruth Wenger
Gerald Wingard
Sandra Wingard
Byron Witmeyer
Dorothy Yoder
Larry Yoder
Katie Yoder
Moses Yoder
Katherine Yutzy
Pauline Bauman Zehr

Notes

1900-19

Deaths

Maude Alshouse '15, Tucson, Ariz., July 8.

Harry B. Ebersole '16, husband of **Gladys Fletcher Ebersole '17**, 4584 Arborfield Rd., Sarasota, Fla. 33580, July 16. He taught history at Northern Michigan University, Marquette, from 1926 to 1958. Then he worked as a weekly newscaster for the Highland Farms Retirement Home in Black Mountain, N.C., until moving to Florida in May.

J. N. Smucker '18, Goshen, July 11. He served as minister in four Mennonite churches and as editor for *The Mennonite* from 1950 to 1961.

1920-29

Deaths

Henry Beer ' 20, husband of Alice Getz Beer, P. O. Box 547, Milford, Ind. 46542, June 29. A retired minister in the Apostolic Church, he also owned and operated Beer's Greenhouse and Nursery for 50 years and was a published poet and composer.

Ruth Dovel Gibson '26, Goshen, June 11.

Glenn Kropf '22, husband of **Vera Schertz Kropf '21**, 1035 Grant Place, Boulder, Colo. 80301, April 29.

Albert Litwiller '21, husband of **Verna Conrad Litwiller '18**, 110 S. Chestnut, Box 141, Dakota, Ill. 61018, June 10.

Note

Leroy L. '41 and **Louella Eash Hostetler '29**, Chattanooga, Tenn., marked their 55th wedding anniversary May 31.

1930-39

Deaths

Ruth King Duerksen '39, wife of **John Duerksen '37**, 1009 N. Cheyenne, Ulysses, Kan. 67880, June 22.

Dona Belle Hepler Huffman '35, Glendora, Calif., July 23. She had been a teacher in Goshen schools and in Ohio, West Virginia and California before retiring in 1976.

Joseph W. Swope '33, Salem, Ohio, June 16.

William H. Yoder '36, husband of Helen Zollinger Yoder, 1600 W. Pike St., Goshen, Aug.2. A truck driver for Goshen Milk Division for 30 years, he was an elder and sang in the choir at First Presbyterian Church.

Marriage

Abram Mast, Berlin, Ohio, and **Vera Sundheimer Mast '38**, Millersburg, Ohio, Dec. 18.

Notes

Wilbur '30 and **Velma Lapp Hostetler '32**, Goshen, celebrated their 50th wedding anniversary in July. They have both been teachers, she in Nebraska and he in South Dakota. They were missionaries in India for 15 years.

Karl '36 and **Christine Yoder Massanari '38**, Gainesville, Fla., are happy while making the transition from professional life to full retirement. He has served as a consultant to the College of Education at the University of Florida since his retirement from the American Association of Colleges for Teacher Education in Washington, D.C., two years ago. Active in the First Presbyterian Church, they also enjoy gardening, attending theatre at the Hippodrome and athletic and musical events at the University of Florida, as well as traveling to visit family and friends.

Carl E. '49 and **Lois Oyer Yoder '39**, Goshen, moved to Greencroft Center in October.

Frank Yoder '39, Goshen, was inducted into the Hall of Fame at Maplecrest Country Club.

1940-49

Death

M. Hazel Zeigler Kinney '48, Goshen, July 28. She taught in Goshen schools for 38 years.

Academy Gifts

1910
Anna Hoover Bollman
Alma Bontrager Greenwalt
George Yoder

1911
Ruth Lehman Landis

1913
George Phillips

1914
Ella Mullett Holaway
Ida Miller Schertz

1918
Gertrude Bontrager Brown.
Ida Sommer Hofstetter

1919
Mabel Kennel Beck
Enos Mumaw

1920
Ruby Beery Murray
B. Ruth Lapp Troyer
Ruth Yoder Yoder

1921
Lena Zehr Guth
Vera Schertz Kropf
Albert Litwiller. deceased
Guy Smoker

1922
Lydia Stemen Smoker
Fannie Shantz Smucker
David Sommer
Elizabeth Schantz Wainright

1923
Jesse Heiser
Ella Conrad Krabill
Raymond Long

1924
Raymond Summers

1925
Paul Phillips

1926
Edith Witmer Estate

1927
Floyd Metzler

1928
Verda Bachman Cubitt
Carrie Kauffman
Dale Yoder
Glen Yoder

1929
Ruth Rohrer Hunter. deceased
M. Hilda Byler Martin
Beulah Shank
Herbert Swartzendruber
Mary Widmer Wenger

1930
Mary Grabill Martin
Alma Sommer
Frances Christophel Stauffer

1931
Elma Bixler Kreider
Nora Stalter

1932
Ada Bender
Gladys Burkhart
Ada Burkhart Ziegler

1933
Joseph Good

1935
Luella Amstutz Gerber

Alumni Gifts

1904
Nancy Kulp Gilliom
C. Henry Smith Trust Foundation

1908
Elwood Landis

1909
Joseph Yoder Estate

1911
Mabel Miller Kurtz

1912
Alta Eby Erb
Carrie Good Yordy

1913
Merton Juday
Homer North

1914
C. Floyd Byers

1915
Leo Hershberger

1916
Harry Ebersole
Bessie Plank Hartzler
Nellie Yoder Kuttruff
Matilda Schertz Yoder
Solomon Yoder

1917
Aliene Weller Crofoot
Gladys Fletcher Ebersole
Irene Holdeman Elliott

1918
Bernice Lehman Becknell
Elizabeth Horsch Bender
Verna Conrad Litwiller
Jesse N. Smucker
Elma Hesh Uhlitzsch

1919
Lola Beery Hartzler
Alma Litwiller Kauffmann
Rose Schertz Nofsinger
Florence Landis Schertz
David Stutzman

1920
Iva Yoder Burkhard
Edward Gingrich
H. Clay Miller
Anna Warstler

1921
Nora Lantz Bohn
Myrtle Vincent Fox
Stella Jennings Gerig
Clara Hooley Hershberger
Rollin Hostetler
Esther Steiner Meyer
Josephine Lehman Meyer
Rosella Hostetler Speicher
Cordelia Riesen Sprunger
Myrta Stover
Lena Stoltzfus Stuckey

1922
Florence Bender
Ira Deter
Clarence Fulmer
Harold Good
Allen King
Glenn Kropf. deceased
William Miller
Gladys Miller Rutt
Walter Rutt
Eli Stoltzfus
Howard Yoder
Ray Yoder

1923
Ernest Bohn
Emery Eigsti
Lee Eve
Glen Hershberger
Ruth Smucker Magnuson
Mabel G. Metzler Miller
S. Miles Pletcher
Arthur Smith
Pearl Smith
John Thut
Verda Steiner Troyer
Elmer Yoder
Rhea Yoder

1924
Samuel Burkhard
James Hostetler
Janet Cheer Kaiser
A. Miriam Leaman
Elva Schrock Roth
Elden Schrock

Notes

Linford and Ada Moyer **Hackman '40** were presented the 1983 James and Rowena Lark Award during an Aug. 2 ceremony at Bethlehem, Pa., during the historic joint convention of the Mennonite Church and General Conference Mennonite Church. The award, presented by Mennonite Board of Missions, recognizes creative leadership in evangelism and church development in North America. Ada's brother accepted the award on behalf of Hackmans. Linford died in April. The Hackmans' work began in Rocky Ridge, Pa., in 1931. In 1939 they moved to northern Minnesota, where they pioneered among Native Americans. In 1945 they moved to Alberta where Linford served as an itinerant pastor for scattered groups of Christians on and off reserves for native people. Ada lives in Edmonton, Alberta.

Ivan Holdeman '49, Lakewood, Colo., retired in August after 23 years of teaching world history to high school students.

Mabelle Searer Lee '49, Wakarusa, Ind., who taught school for 46 years, received the distinguished alumnus award in June from the Wakarusa High School Alumni Association.

Vera Resue '47 lives in Tampa, Fla., since retiring in 1978 after 31 years of teaching.

Canoeing titlist sets world record

Placing first twice in the World Whitewater Kayak and Canoe Championships in Italy in June, Jon Lugbill, son of **Ralph** and Viva **Lugbill '53** of Fairfax, Va., set a record in world titles in whitewater canoeing.

Lugbill took first place in the men's slalom canoe race and the canoe team event. He has won gold medals in single and team canoeing events in each of the last three world championships, making him the first six-time world titlist in the sport.

A senior at the University of Virginia, the 22-year-old has appeared in *Sports Illustrated*'s "Faces in the Crowd" and on the front page of *The New York Times* sports section.

Photo by Will Summers

Gabriel Stemen
Vernon Stutzman
Ethel Good Yoder
Lillian Litweiler Yoder

1925

Grace Miller Bontrager
Gladys Loucks Burkhart
Rosie Good Egli
Esther Smucker Hodel
Nona Miller Kauffman
Nelson Litwiller
Leona Bontrager Miller
J. Paul Sauder
Allan Springer
Hermione Brunk Yoder
Jonas Yordy

1926

Albert Hershberger
Mary Weldy Hilty
Sarah Davidhizar Hiss
M. Cathryn Hooley
Walter Hooley
Grace Steiner Hostetler
Ivan Hostetler
Mattie Imhoff Schertz
Earl Stauffer
Earl Swihart
Wilmer Ulrich
Olive Wyse
Paul Yoder

1927

Rowena Leedy Brenneman
Irene Rychener Frey
Dora Shantz Gehman
John Habecker
W. Delmar Hershberger
Catharine Martin Hutchison
Nellie Zook King
C. Ruth Yoder Kortemeier
Clifford Martin
Dora Hostetler Miller
Clara Short Richer
Elvin Snyder
Esther Brunk Snyder
Jonathan Yoder

1928

Mabel Yoder Eberly
Christian Graber
Wilbur Huneryager
Ada Smith Miller
Milton Smith
Tilman Smith
Verna Graber Smith
Willard Smith
Edna Cook Summers

1929

J. Milton Brunk
Mabel Esch
Mabel Wyse Gerig
Verna Roth Gingerich
Beatrice Hershey Hallman
William Hallman
Dula Roth Hershberger
Mary Martin Hershberger
Ira Hoover
Paul Horsch
Louella Eash Hostetler
Elsie Litwiller
Beatrice Slabaugh Nafziger
Orrin Nafziger
Freda Imhoff Reiff
Nathan Reiff
Esther Roth Reschly, deceased
Alma Zehr Schrock
Wilbur Shenk
Mabelle Smith
Clarence Troyer
Clara Springer Unzicker
Gladys Buzzard Yoder
Mabel Litwiller Zehr
Irene Zook

1930

John Bender
Arthur Blough
Joseph Buzzard
Lois Lapp Camp
Harvey Driver
Allen Ebersole
Clifford Fisher
Mary Hess
Mildred Chrisman Holdeman
Ralph Holdeman
Ardis Ebersole Hostetler
Mary Yoder Hostetler
Wilbur Hostetler
J. Forrest Kanagy
Dorcas Yoder Kauffman
Leahbelle Smucker Kauffman
Alta Brenneman Keiser
Esther Good Lapp
Lester Litwiller
Vera Slabaugh Litwiller
Ruth Miller Musselman
Mabel Roth
Mary Royer
Lela Schertz
Louella Schertz Smith
Silas Smucker
Kathryn Smucker Steiner
Edwin Weaver
Ethel Oyer Yoder
Fyrne Miller Yoder
Martha Yoder
Nora Blough Yoder
Elsie Eigsti Yordy

1931

Cleo Cook Brunk
Elsie Yoder Brunk
Barbara Coffman
Nellie Miller Ebersole
Orie Eigsti
Hettie Brenneman Frey
Dora Hershberger Giggy
Alice Esch Gingrich
Virgil Good
Paul Graybill
Abram Hallman
Barbara Hershberger
Ellis Hostetler
Gladys Bontrager Hostetler
William Jennings
Ora Keiser
Leonard Kreider
Rachel Weaver Kreider
Raymond Litwiller
O. Lucile Miller Miller
Perry Miller
Leah Risser
Minnie Koerner Roeschley
Paul Slabaugh
Grace Schwary Smucker
Orrin Smucker
Fannie Sommer
Drusilla Horner Spurgeon
Nola Leinbach Swope
Paul Swope
Luella Yoder Ulrich
Clara Schertz White
Esther Brenneman Yoder
Grace Smeltzer Yoder
Ora Yoder
Raymond Yoder
Mabel Miller Young
Barbra Zook

1932

Robert Bender
E. Blanche Brenneman
Niemann Brunk
S. D. Brunk
Kenneth Burkholder
Barbara Thut Detwiler, deceased
Agnes Weaver Eigsti
Lilly Esch Gillis
Emma Smucker Graber Estate
Rose Eigsti Graber
Velma Lapp Hostetler
Mary Nafziger Imhoff
Paul Lantz
Fannie Brunk Leatherman
David Leichty
Ada Lapp Litwiller
Clifford Mann
Helen Ebersole Mann
Alice Gerig Martin
Erma Schertz Martin
Louella Troyer Martin
Samuel Miller
Stanley Miller
Howard Nase
Clara Jennings Raber
Eva Yeackley Reeb
Milton Rohrer
Alvin Schloneger
Essie Mellinger Schloneger
Gladys Hostetler Schloneger
Estella Yoder Schrock
Dorothy Smith Shank
J. Harold Smith
James Steiner
Alvin Warstler
E. Irene Lehman Weaver
Maredith Rupp Yeager
Walter Zehr

1933

Evan Amstutz
H. Clair Amstutz
Edna Oyer Bachman
Ezra Beachy
Millie Page Brenneman
Earle Brilhart
Verna Schertz Brock
Ervin Burkholder
Amos Ebersole
Ethel Witmer Ebersole
Linus Eigsti
David Esch
J. W. Foreman
Helen Moser Glick
John Hartzler
Anna Hertzler Hershey
Esther Landes Hooley
Bernice Gerig Hostetler
Irene Zook Kendle
Lucille Kreider
Harry Leatherman
Helen Yoder Leichty
Alice Litwiller
Cora Boyer Martin
Hazel Stauffer Miller
Menno Miller
Beulah Yordy Roeschley
Mary Musselman Roth
Esther Oyer Smith
Esther Meck Smucker
Anna Stalter
Jacob Swartzendruber
Louella Miller Thut
Vera Snyder Weltzien
Ida Yoder
Ellrose Zook

1934

Hope Stutzman Adams
Bertha Nohejl Beachy
Martha Rohrer Beyeler
Stella Kauffman Binkele
George Bishop
Verna Smith Bishop
Leland Brenneman
LaVerne Schertz Brunk
Mabel Heiser Eigsti
Alverda Schertz Garber
Edward Gerber
Marion Wisseman Gerber
Marie Bender Haning
John Hartzler
Ezra Hershberger
Marie Yoder Hershberger
Samuel Hershberger
Marian Messner Horst

1950-54

Deaths

Elizabeth Spivey Bangs '50, Goshen, June 24.

Alice Sutter Wenger '51, wife of **Daryl Wenger '50**, 213 Island View Drive, Goshen, July 26. She taught third grade at Parkside Elementary School for 23 years.

Notes

Perry J. Beachy '53, Minneapolis, Minn., completed course work for a M.Div. from Goshen Biblical Seminary in May.

Marvin J. Miller '54 completed requirements for a master of divinity degree from Goshen Biblical Seminary in May. He is self-employed as a lay minister and is an English instructor in a Japanese agricultural university in Obihiro, Japan.

Vern '50 and **Helen Hostetler Miller '51**, Cleveland, Ohio, were awarded the 1982 James and Rowena Lark Award in an Aug. 2 ceremony at Bethlehem, Pa., during the historic joint convention of the Mennonite Church and General Conference Mennonite Church. The award, presented by the Mennonite Board of Missions, Elkhart, recognizes creative leadership in evangelism and church development in North America. The Millers have worked in urban church ministries for 32 years.

Alta Roth Mellinger '53, Villa Park, Ill., and three sisters, **Florence Roth Gerig '45**, **Ruth C. Roth '48** and **Barbara Roth Weldy '55**, made a commemorative banner for the 1983 Illinois Mennonite Relief Sale in tribute to their father John Roth, founder of the Illinois Relief Sale.

Vern and Helen Hostetler Miller

Arnold and Mary Fisher Regier

Arnold and **Mary Fisher Regier '50** of West Liberty, Ohio, are serving a two-year term of voluntary service with Mennonite Board of Missions. She is a home services worker for the elderly and he is coordinator of a lawn care service for the elderly in Downey, Calif.

Fidel and **Patricia Brenneman Santiago '53** moved to Glendale, Calif., after he retired from 30 years of work with the government of Puerto Rico.

Elva Gunden Huneryager
Gladys Johns Krabill
Ada Ramseyer Litwiller
Ellis Martin
Roy Miller
Paul Mininger
Idella Zuercher Nussbaum
John Steiner
Mildred Metzler Steiner
Delilah Miller Swegheimer
J. C. Wenger
John Williams
Elsie Yoder

1935

Florence Badertscher Amstutz
Atlee Beechy
Irene Wyse Britsch
Grace Zook Burkholder
J. Harold Burkholder
Harold Buzzard
James Clemens
Lorene Rocke Eigsti
Evelyn Emmert Esch
Leon Glick
Charles Harper
Clara Litwiller Hartman
Levi Hartzler
Valeria Barnard Hawkins
Lloyd Hostetler
M. Evelyn Brenneman Hostetler
Marvin Hostetler
S. Mabel Hostetler
Dona Hepler Huffman
Rose Adams Hutchinson
Bernice Ioder
Ruth Gnagy Johns
Rollin Krabill
Wilmer Landis
Fern Miller Miller
Mary Erb Mininger
Pauline Oyer
J. Samuel Pritchard
A. Eugene Raber
Rhoda Ressler
Arthur Risser
James Skahen
Iva Smucker
Elizabeth Graber Stoltzfus
Roy Umble
Albert Yoder, Jr.
Paton Yoder
Verda Amstutz Zuercher
Vilas W. Zuercher

1936

Elda Long Bachman
Harold Bachman
Caroline Smucker Brenneman
Ann Jennings Brunk
Gladys Schertz Burkholder
Amos Culp
Anthony Deahl
David Ebersole
Blanche Luke Garber
Elinor Smith Gerber
L. Glen Guengerich
Lois Gunden-Clemens
Margaret Hartzler
Mildred Hostetler Hartzler
Orpha Lehman Hartzler
Lester Hershey
Retha Hostetler Kauffman
Ernest Kegerreis
Grace Thornton Keller
Carl Kreider
Evelyn Burkholder Kreider
Jeanette Landis
Karl Massanari
Laura Metzler
Euphemia Allan Miller
Velma Johns Miller
Bertha Nitzsche
Inez Hauder Parkko
Edith Pletcher
Lewis Powell, Jr.
Willard Richer
Katherine Royer
Eda Eigsti Shoemaker
Marianna Reiff Stutzman
Lowell Troyer
M. Raymond Troyer
Orvilla Weaver Yoder
A. Fern Leinbach Yontz
Paul Zook

1937

Muriel Barnard Bickel
Olga Buerstrom
Harriet Lapp Burkholder
Ruth Christophel
John Duerksen
O. George Gerber
Olive Graybill Gingrich
Ruth Ebersole Glick
Mary Esch Greener
Paul Guengerich
Gladys Witmer Haarer
Mary Grove Harms
Edith Schertz Hartzler
Marjorie Osborne Hochstedler
Mary Holsopple
Eunice Albrecht Kauffman
Velma Emmert Kingsley
Charles Kreider
Elda Hostetler Kreider
Imogene Springer Lapp
Myrtle Kolb Liechty
Aldine Sutter Meyer
Vernon Miller
Elizabeth Royer Neff
Willis Nunemaker
Walter Parsons
Martha Plank Ryan
Mary Zook Schmid
Harold Schrock
Thelma Hostetler Schrock
Bertie Baer Shenk
Virginia Stalter
Ethel Yordy Troyer
Francis Troyer
Verna Yoder Weaver
Levon Weldy
C. Richard Yoder
Delmar Yoder
Dwight Yoder
Pauline Phillips Yoder
Erma Martin Yost
Lyle Yost
Amelia Thut Zook

1938

Leland Bachman
Winifred Nelson Beechy
Vera Mae Roth Belan
Alvin Blough
Gertrude DeBoer Blough
Edward Brookmyer
Anna Hallman Byler
Chloe Canen
Mary Kaufmann Clemens
Lloyd Conrad
John Friesen
Charles Gardner
Ivan Grieser
Jane Dinehart Grimes
Vesta Zook Handrich
Aldine Yordy Hartzler
Lloyd Hartzler
Ruth Buzzard Hemingway
Alta Good Hershey
Emanuel Hertzler
Myrtle Schnell Hertzler
Henry Holderman
Ernest Hooley
Don Kreider
Irene Eash Lambright
John Lambright
Anna Leatherman
Christine Yoder Massanari
Ethel Shoup Miller
Leonard Miller
Lulu Weaver Miller
Mabel Blosser Miller
Royal Miller
S. Paul Miller
Vesta Nafziger Miller
Charles Neff
Aaron Nice
Thelma Oyer Noe, deceased
Robert Reist
Ruth Ressler
Walter Rinehart
Bertha Risser
Earl Rychener
Wilma Schertz
Geneva Stamm Shetler
Luther Shetler
Ira Smucker
Louise Weaver Swoveland
Elsie Keim Troyer
Shirley Holaway Troyer
Esther Weber
John Wiley
Lorraine Liechty Wyse
Olive Yoder Yoder
Ruth Springer Zehr

1939

Kathryn Lehman Albrecht
Edward Belan
Howard Blosser
J. Lawrence Burkholder
Catharine Werner Daley
Ruth King Duerksen, deceased
Genevieve Yoder Friesen
Viola Good
Ralph Greener, Jr.
Kathryn Wyse Grieser
Isaiah Harley
Elizabeth Sieber Hernley
Frances Leake Holderman
Gladys Yoder Hunsberger
Mae Orendorff Imhoff
John Lehman
Russell McWhirter
Paul Miller
Wilma Miller
Welma Graber Nelson
Betty Trump Rollert
Nadine Miller Roose
Vernon Schmidt
Viola Krabill Shore
May Rohrer Smucker
Kenneth Snapp
Harold Stutzman
Fern Zehr Welsh
Dale Wenger
J. Galen Whitehead
Annabel Raber Widmer
Velma Litwiller Wiebe
Paul Wittrig
Donald Yoder
Flossie Lehman Yoder
Frank Yoder
Hazel Smucker Yoder
Lois Oyer Yoder
Richard Yoder

1940

William Allan
Vera Clouse Beachy
Harley Birky
C. Franklin Bishop
Fred Blosser
Ralph Brenneman
Dale Britsch
Donita Hartzler Brookmyer
B. Frank Byler
Howard Charles
Esther Conrad
Grace Weaver Conrad
Paul Conrad
Frances Barnard Garber
Marjorie Yoder Guengerich
Ann Wenger Gunden
Orville Gunden
Linford Hackman, deceased
Mark Hartzler
Charles Hess
Esther Kolb Hess
Ella Mae Hooley
Leona Yoder Hostetler
Frances Rieth Jessup
Daniel Johns
Eunice Schrock Kandel
Helen Nafziger Kaufmann
Viola Burck Kropf
Verl Lehman

1955-59

Births

William '59 and **Sherril Sanders Ulery '61**, Denver, Colo., Adrian James, born Jan. 27, 1978, adopted June 7, 1982; Tara Marie, born Feb. 13, 1978, adopted June 1, 1982; and Alan Matthew, born July 9, 1979, adopted June 7, 1982.

Notes

Don '55 and **Marilyn Brenneman Brenneman '55**, with more than half of their one-year assignment in Argentina completed, have visited 13 congregations as they provide Bible teaching and leadership training. He also conducts weekly studies in three congregations near their home in Buenos Aires.

Stanley '55 and **Phyllis Goetz Kehr '59**, Goshen, celebrated their 25th wedding anniversary June 28. He is employed by Interior Woodworking Corp. of New Paris and she by the Bible Memory Program of Goshen.

Ruth LaVerne Yoder '56, Hollsopple, Pa., has returned from a term of service with Mennonite Central Committee in Haiti. She is now working as a staff nurse in a medical-surgical unit in a large hospital, "adjusting to 'progress' in a 'developed country' once more."

1960-64

Death

Melvin Glendening, husband of **Velma Burton Glendening '61**, 51669 Winding Waters Lane, Elkhart, Ind., July 4.

Marriage

David Smeltzer '64, Wakarusa, Ind., and **Merrilee Pike '64**, South Bend, Ind., May 21.

Notes

Sharon Long Baker '61, Palmer Lake, Colo., is the special services department chair at Arapahoe High School in Littleton, Colo.

Frank Bontrager '64, Denver, Colo., is a purchasing agent at Pharmaceutical Basics Inc. **Leta Schrock Bontrager '66** is a housewife and piano teacher. They have two sons, ages 7 and 14.

Bob Gerber '64, a missionary in Brazil, and **David Powell '64**, a missionary in Puerto Rico, left Aug. 16 for a two-month special assignment to determine the leadership needs of the Brazil Mennonite Church. While in Brazil, they will travel to the congregations, asking what their leadership needs are, and visit training schools of other denominations. They will present to Mennonite Board of Missions and Brazil Mennonite Church a proposal based on their two-month study. They and their families are currently completing furloughs in North America but will stay in their Goshen furlough homes until the Brazil leadership project is completed.

Frances Hassencahl '64, Chesapeake, Va., is an assistant professor of speech and director of forensics at Old Dominion University.

Mary Alene Cender Miller '63 received a master of arts in peace studies from Goshen Biblical Seminary in May. She returned with her family to Obihiro, Japan, as an overseas missions associate with Mennonite Board of Missions.

Elaine Bachman Newcomer '64, West Liberty, Ohio, teaches Lamaze childbirth classes and is a part-time nurse for Adriel School.

Daniel Schrock '64, Goshen, works in the personnel department at Mennonite Board of Missions, Elkhart, and **Elaine Gerig Schrock '68** is employed part-time by Lifedata Medical Services.

Amzie Yoder '63, Goshen, completed a master of divinity degree at Goshen Biblical Seminary in May.

1965-69

Births

Calvin and Cheryl Gross **Britsch '69**, Archbold, Ohio, Matthew David, June 22.

Clayton and Pamela Beer **Koher '69**, Fayetteville, N.C., Ryan Gerard, July 10.

Mary Mann
Owen Martin
Marie Hooley McFadden
Carl Miller
Ralph Pletcher
Ruth Sieber Reist
Marjory Yoder Rohrer
Helen Frey Rychener
Eileen Bachman Schertz
Fern Frey Schrock
Pauline Liechty Schrock
Floyd Shore
Pearl Stuckey Stuckey
Charity Gingerich Troyer
Dana Troyer
Menno Troyer
Alvera Blough Ullery
Eldon Weldy
Maurice Weldy Estate
Howard Werner
Reuben Widmer
Mahler Wyse
W. Wayne Yeater
C. Kathryn Yoder
Edith King Yoder
Phillip Yoder
R. Clifford Yoder
Letha Richard Zook

1941

Charles Ainlay
George Amstutz
Lola Schertz Basinger
Olive Troyer Bontrager
Ruth Inbody Bullis
Anna Lois Bucher Charles
Miriam Stalter Charles
Nancy Hernley Conrad
Robert Cripe
Arnold Dietzel
Joseph Eigsti
Doris Stuckey Engle
Edward Friesen
Roman Gingerich
Shirley Erb Gingerich
Esther Graber
Cleland Gunden
Robert Hartzler
H. Ralph Hernley
Lowell Hershberger
Anna Miller Hooley
Clarence Hooley
Leroy Hostetler
Alvin King
Paul King
Estella Sutter Krabill
J. Robert Kreider
Lois Birky Kuehl
Robert LaMar
Leonard Lehman
Donald Liechty
Allen Miller
Esther Lehman Miller
W. Paul Moyer
Floyd Newcomer
John Paul
Katie Ropp
Lois Schertz Schertz
Wayne Schertz
Robert Showalter
Francis Smucker
Nelson Springer
Dwight Stoltzfus
Phyllis Hartzler Stoltzfus
Elsie Eash Sutter
C. James Swope
Ethel Zook Troyer
Laura Troyer
Paul Troyer
Florence Troyer Weaver
Joseph Weaver
Vera Troyer Weaver
Elsie Birkey Yoder
Lena Hostetler Yoder
Charlotte Zehr
A. Gertrude Mininger Ziegler
Alfred Zook

1942

Marion Albrecht
Ina Springer Bachman
Robert Baker
Harvey Birky
Paul Blosser
Milton Brunk
Kathryn Rutt Combs
Lester Culp
Royce Engle
Ruth Zook Fadenrecht
George Falb
Lloyd Fisher
Robert Fisher
Lillie Garwood
Elizabeth Plank Geil
Lena Graber
S. Mildred Witmer Harriman
Emma Blosser Hartzler
Moneda Troyer Hartzler
Laura Blosser Helfrick
Sara Hertzler
Reuben Hofstetter
Glen Honderich
Frank Kennell
Harold King
Ruth Smith Kraus
Martha Ramseyer Kreider
Virginia Stalter Kreider
Lester Kropf
Freda Maust LaMar
Ernest Lehman
Genevieve Warner Lehman
Grace Gerber Lehman
Kenneth Lehman
John Liechty
Merle Meeden
Ruth Brenneman Meeks
Lois Miller
Nettie Glick Miller
Dorsa Mishler
Harold Mishler
Grace Kauffman Nachtigall
Harold Oyer
Jennie Kauffman Pletcher
Elam Richard
Fannie Schrock
Merle Schwalm
Betty Frey Shenk
Velma Roth Smith
Ina Latta Strasser
Minnie Sutter
Elizabeth Summer Taylor
Louise Barringer Van Scoik
Arthur Weaver
Gladys Widmer
J. Glen Widmer
Lois Musselman Wilson
David Yoder
Trennis Yoder

1943

Oleeda Sutter Albrecht
Edwin Alderfer
Helen Wade Alderfer
Edna Amstutz
L. Eugene Basinger
N. Marcus Bishop, Jr.
Suzanne Harnish Bishop
Herma Hostetler Blosser
Paul Brenneman
Zelma Brunk
John Byler
Ethel Climenhaga
John Detwiler
Margaret Detwiler
D. Edward Diener
Inez Snyder Diener
Fern Yoder Ebersole
Bennie Fadenrecht
Rachel Swartzendruber Fisher
Melvin Funk
Paul Goering
Frieda Guengerich
Alice Cauffman Hall
Dallas Hamsher
Robert Hess
Elizabeth Barringer Holderread
Edith Hoover Johns
Katherine Snapp Johnson
Edith Yoder Kauffman
Verda Lambright Kauffman
Anna Kilmer
Lois Zook King
Viola Zehr King
Russell Krabill
Vincent Krabill
Irene Snyder Kuhl
Robert Lambright
Louise Yoder Leatherman
Warren Leatherman
Harold Lehman
Mary Shank Lehman
Norman Loux
Albert Miller
Leona Miller
Pearl Klopfenstein Miller
Wayne Miller
Adelia Blosser Musselman
Dorwin Myers
Elizabeth Leitner Myers
Bessie Wyse Nofziger
Esther Hartzler Oyer
Helen Mann Patrick
Milford Paul
Roy Roth
Eugene Schertz
Walter Schmid
Earl Schmidt
A. Joy Hooley Schrock
Mary Ellen Shoup
Mary Liechty Smucker
Stanley Snyder
Clayton Sutter
Verna Burkholder Troyer
Wanda Kauffman Wideman
Bertha Yoder
Wayne Yoder
William Yoder
Orpha Zimmerly
Rosemary Roose Zook

1944

Milo Albrecht
Ivan Bachman
Ruth Mendenhall Barrett
Johnwilliam Boyer
Lois Litwiller Buckwalter
Ruby Fisher Byler
Charles Cocanower, Jr.
Lois Burck Detwiler
Doris Beller Dick
Esther Swartzentruber Diener
Menno Diener
Martha Eimen
Priscilla Miller Falb
Katherine Yoder Fireoved
Arlene Miller Good
Minnie Swartzendruber Graber
A. Meryl Grasse
Thelma Miller Groff
Weyburn Groff
Lester Guengerich
John Horst
Helen Bontrager Hostetler
Marvin Hostetler
Mervin Hostetler
Daniel Kauffman
Melva Kauffman
Marie Kaufman
Avis Hostetler King
Esther Wenger Kolb
Paul Leatherman
Margaret Swope Lehman
Harold Liechty
Ruth Yoder Liechty
Della Lapp Martin
Dorothy Snapp McCammon
Dorothy Miller McFarland
Lee Moser
Orval Myers
Alice Birky Nitzsche
Paul Peachey
Elma Shoup Reeser
Alberta Augsburger Rensberger
Wilma E. Roeschley
Orval Schrock
Stanley Shenk
Mary Jo Schrock Snyder
Opal Sauder Stuckey
Frederick Swartzendruber

Chris '72 and Marilyn Beachy Lehman '69, Goshen, Bethany Joy, July 28.

J. Phillip '66 and Betsy Alderfer Moyer '73, Telford, Pa., Peter Garrett, May 22.

Ted '68 and Eunice Schmucker Miller '68, Stow, Ohio, Jennifer Irene, Feb. 25, 1982.

Gary and **Linda Baer Nelson '69**, Costa Mesa, Calif., Stephanie Dawn, July 8.

James and **Agnes Martin Norris '69**, Harriston, Ontario, Nathan James, Oct. 30.

Franklyn and **Pamela Allen Huebert Rodriguez '69**, Bogota, Colombia, Pamela Cristina, March 1.

Reid and **Susan Yoder Stempel '67**, Philadelphia, Miss., Tamara Sun, born July 12, 1982, received for adoption Dec. 29.

Keith '69 and Phyllis Ewert Stuckey (faculty '76-80), New Holland, Pa., Douglas James, June 6.

John '66 and Joyce Shoemaker Yoder '73, Bryan, Ohio, Nicholas Allgyer, May 23.

Notes

Roger Beachy '66 has been promoted to associate professor of biology at Washington University in St. Louis, Mo.

Barbara Tschabold Ferrell '68, San Antonio, Texas, works as director of sales and marketing for Oak Hills Inn, plays violin in the Trinity University Community Symphony and spends her leisure time writing poetry, doing volunteer

H. James Kaufmann '69 and Elkhart city controller Mary Beth Hicks

Software savvy lands contract, publicity

H. James Kaufmann '69 has made a name for himself as a custom software programmer and was featured in a June issue of *Computerworld*. The magazine described Kaufmann's use of a programming productivity aid to secure a city contract in Elkhart, Ind.

The article, "Preprocessor Helps Firm Win City Contract," explains how Kaufmann used an existing software tool to assist in writing a program which doubled normal productivity. Hewas able to underbid a larger company and install his own package, providing Elkhart's controller's office with a "very comprehensive governmental accounting system," said Donald R. DeGroff, a member of the city's accounting firm.

A graduate in math education, Kaufmann has been a free-lance custom software programmer and consultant for three years, having previously worked seven years with several computer companies. Before entering the computer business, he taught math in Mennonite and public schools for six years.

Kaufmann lives in New Paris, Ind., with his wife **Lois E. Johns Kaufmann '70** and their four children.

R. Beryl Martin Torain
Betty Stutzman Ulrich
Wilfred Ulrich
Mary Yoder Wade
Christine Weaver
Twila Swartzendruber Wenger
Neva White
Arlene Sitler Woods
L. Glen Yoder
Ruth Yoder Yoder
Edna Good Zehr

1945

Anna Moyer Baker
Gladys Graber Beyler
Roy Byler
Merlyn Myers Carlock
Dorothy Horst Diener
Lester Ebersole
Edward Garber
Max Gerber
Ralph Gerber
Florence Roth Gerig
Willard Good
Myra Roeschley Gunden
Opal Barkey Gunden
F. Eugene Hess
Joseph Horner
Laurence Horst
Fern Yoder Hostetler
Rosemary Miller James
Marcile Osborne Kendall
Martha Horst Koch
Paul Lederach
Louella Miller Maniaci
Glenn Martin
J. Robert Martin
Don McCammon
Albert Miller
Berdella Blosser Miller
Dorothy Kauffmann Miller
Martha Grove Miller
Robert Miller
John Nunemaker
Mary Oyer
Frances Beck Reynolds
Rachel Smith Ringenberg
Carolyn Byler Roth
Katharine Nafziger Short
Anna Weaver Simpson
David Steiner
Joan Yoder Weaver
Julia Goodell Weaver
Edward Wiebe
Anna Shirey Yoder
Gail Yoder
Lois Johns Yoder
Mildred Yoder Yoder
Richard Yoder
Richard Yordy
Ruth Miller Yordy
Verna Zimmerman

1946

Royal Bauer
Elizabeth Hershberger Bauman
Harold Bauman
Neva Chrisman Bickel
Dorothy Shoup Blough
Mabel Frey Bontrager
Katherine Crager Cressman
David Derstine, Jr.
Ruth Carper Eitzen
Leona Trump Feasel
Paul Friesen
Frances Beckenbach Funk
Catherine Hernley Glenn
Doris Miller Glick
Esther Swartzendruber Glick
Charles Haarer
E. Dale Habegger
Opal Weimer Harman
Kenneth Heatwole
Ruth Kreider Heatwole
Carolyn Weaver Hertzler
Velma Hirstein
Jonathan Hostetler
William Hughes
Thelma Kauffman
Mary Plank King
C. Norman Kraus
Loretta Springer Leatherman, deceased
Wilbur Lehman
Rachel Litwiller
Eber Martin
Gloria Woodiwiss Martin
M. Ethel Yake Metzler
Ellene Long Miller
Edith Swartzendruber Nafziger
Carol Schertz Oyer
John Oyer
Winifred Erb Paul
Leda Litwiller Podbelsek
Peter Reimer
Doris Wade Rupe
Dorothy Powell Schaeffer
Ada Schrock
Allen Schrock
Doris Reynolds Schrock
Dorothy Eichelberger Schrock
Grace Eichelberger Schroeder
Wilma Hollopeter Shank
Oma Hershberger Smucker
Ina Sutter
Lyle Sutter
B. Nortell Troyer
Elsie White
Esther Eash Yoder
Paul Yoder
Rosalie Hooley Yoder
Alice Hostetter Zercher

1947

Ray Bair
Evelyn Showalter Bauer
Evelyn Stucky Bedsworth
H. Ernest Bennett
Donald Berry
LaVerne Birky
Louella Gingerich Blosser, deceased
R. Marnetta Yake Brilhart
Avis Saltzman Brumbaugh
Mabel Brunk
Albert Buckwalter
Beulah Schrock Buller
Charlene Showalter Christophel
Gabriel Coll
Mary Schnell Croyle
E. Maxine Troyer Derstine
Daniel Diener
Velma Swartzendruber Esch
Miriam Derstine Gingerich
Esther Staker Gingrich
Charles Gohn
Jane McFall Golightly
Simon Good
Walter Good
Ruth Warstler Griggs
Elton Gunden
Marjorie Nafziger Gunden
Bernice Klingelsmith Harnish
Doris Miller Hartman
Melvin Headrick
Irene Hershberger
Milo Hochstedler
Nettie Classen Hooley
Beulah Stauffer Hostetler
Christine Blosser Huffman
Donald Jacobs
J. Howard Kauffman
Lois Yake Kenagy
Ruth Bean Kiereta
Evonna Myers King
Mercie Conrad Lehman
Etril Leinbach
Floyd Litwiller
Alvina Miller Livengood
Verne Lucy
Mildred Stalter Lugbill
Ralph Martin
John Maxwell
D. Paul Miller
Marjora Short Miller
Mary Mishler
Mary Nafziger
Colleen Barton Nelson
Vera Resue
Elaine Sommers Rich
Cleda Holdeman Rixse
Awilda Miller Rohrer
Romaine Stahl Sala
Virginia Bontrager Sharp
Richard Showalter
Clayton Sommers
Florence Stuckey
Kathleen Yoder Swartzendruber
Cecil Wade
Arthur Weaver
Marjorie Yoder Wideman
Eldon Wyse
John Yoder
Marie Yoder
Paul Yoder
Edith Yordy
Lester Zimmerman

1948

Alice Perry Balmer
Genevieve Bishop
James Bumstead
Glen Byler
Lois Garber Byler
Genevieve Casida Cochley
H. Keith Cressman
Denton Cryole
Esther Detweiler
Hanns-Bertold Dietz
Robert Ebersole
Robert Ekeland
Miriam Musselman Esh
John Fisher
Pauline Clemens Fisher
Edna Buller Gerber
Ellis Gerber
Evelyn Litwiller Good
Erma Grove
Marjorie Harnish Guth
Lois Marks Hahn
Lois Yoder Hallman
Geraldine Gross Harder
Clara Esch Headrick
Jesse Heise
Ruth Alderfer Hertzler
Helen Cutrell Holdeman
Wilma Carpenter Hoover
Helen Cunningham Horn
Dorothy Mann Horst
Ruth Yoder Hunsberger
J. Clair Kauffman
Maxine Kauffman
Miriam Kauffmann
Betta Lee Bender Kaufman
Willis Kaufman
Howard King
Lois Smeltzer King
Lois Meyer King
Martha Hiestand Krabill
Henry Mast
Mary Ann Hostetler Melchert
Virginia Dayton Moreland
Betty Augsburger Moyer
Mark Moyer
Berniece Landis Nafziger
Roger Neumann
Tina Quiring
Ruth Lederach Rittgers
Stanley Rizor
A. Lucille Roth
Ruth Roth
Ruth Leichty Roth
David Shank
Edna Shantz
Viola Lehman Shelly
Lois Neff Sherman
Orville Sherman
Mary Farmwald Snyder
Margaret Ulrich Strubhar
Phyllis Sprunger Suter
Lela Sutter
Gladys Winn Swartzendruber
Grace Miller Tiessen
Mary Herr Weaver
Miriam Weldy
Miriam Haarer Wellington
Ruby Cook Williams
Lois Jennings Yearout
Henry Yoder
Mervin Yoder

work at Morningside Manor, a retirement center, and taking care of her pet rabbit, Duchess.

John (Jack) Hess '67, Williamsport, Pa., is assistant pastor of The Door Fellowship Church.

Elizabeth Hunsberger '66, Allentown, Pa., is a counselor at Step-by-Step, a non-profit agency which serves as a community residential rehabilitation program for mental health clients. She serves as Sunday school superintendent, church council chairperson and member of the leadership team at Allentown Mennonite Church and on the Franconia Conference Mission Commission and Mexico Committee.

James Martin '67 was re-elected president of the Middlebury (Ind.) Library Board.

R. Faye Mosemann Kauffman Klassen '66, Aurora, Colo., has accepted a position as staff accountant with American Television and Communications Corp. corporate headquarters in Denver, Colo.

Gerry Sieber '66, Hesston, Kan., resigned, effective Aug. 31, as South Central Voluntary Service administrator for Mennonite Board of Missions. He served in that capacity for one year, following two years as Illinois voluntary service administrator. He will return to the Hesston College staff, where he worked for 12 years before joining the MBM staff in 1980.

Jolene Lichti Yoder '67, (pictured with her children, Ryan and Jyoti, top of photo), Mennonite Board of Missions worker in Nepal, needed several frustrating months to understand why she was frequently crowded out of line at the community water tap in Argali. She didn't realize people assumed young women enjoy lingering at the tap to chat with neighbors as long as possible. Often mothers who have unattended babies and children must hurry to the tap and back home, breaking the line in which Jo tried so hard to keep her place. She and her husband Robert '68, who is researching a project on agricultural irrigation in Nepal for Cornell University, have been impressed by subsistence farmers who make do with what is on hand despite the complex problems they face.

Amos Yontz
Wanda Yoder Yount
Elsie Zook

1949

Grace Augsburger
Lillian Oswald Bair
Opal Cripe Batch
Byron Bender
W. Phillip Berwick
David Bixler
Eugene Blosser
Eva Stauffer Blosser
Duane Blough
Edna Hunsperger Bowman
Paul Brunner
Genevieve Lehman Buckwalter
Muriel Heintzleman Burkhard
Charles Buser
Esther Buskirk
Helen Todd Christner
Jeanette Krabill Christner
Hettie Conrad Conrad
Willard Conrad
Ethel Hartman Cripe
N. M. Cripe
Myron Ebersole
Corena Bell Eby
Fern Troyer Erb
Ruth Keim Eshleman
Jacob Flisher
G. John Geiger
Lester Glick
Gladys Landis Grasse
Lloyd Gundy
Wilma Davis Gundy
Paul Haarer
Pearl Hartz
Martha Hernley Heath
Fern Hershey Heise
Dorothy Steiner Hershberger
Truman Hershberger
Ivan Holdeman
Elizabeth Good Horst
Samuel Horst
John Hostetler
David Johns
Galen Johns
Martha Kanagy
E. Margaret Gingerich Kauffman
Edward Kauffman
John Kennel
Ruth Kennel
James Koch
Willard Krabill
Clarence Leichty
Wilma Ewert Leichty
Melvin Loewen
Esther Mae Eby Long
Barbara Rowe Macer
Rosetta Blosser Martin
L. Fidel Mercado
Doris Gunden Metzler
Betty Bixel Miller
Carol Hartzler Miller
Ellen Miller Miller
Margaret Troyer Miller
Oscar Miller
Ernest Mishler
Iness Mock
Mervin Nafziger
LuEtta Nafziger Neumann
Bernadette Hower Newcomer
Beulah Nice
Charlene Heatwole Nielsen
Russell O'connor
May Warstler Ober
Floyd Rheinheimer
Olive Rich
James Rohrer
Gladys Leidig Ropp
Maurine Bauer Sawatzky
Kempes Schnell
Ernest Shank
Esther Shank
Ada Shaum
Ila Litwiller Shoemaker
Hubert Short
Melinda Jost Smith
Arthur Smucker
Elizabeth Hershberger Spicher
C. Eugene Sprunger
Mabel Smeltzer Steiner
Daniel Stoltzfus
Rosalie Garber Stoltzfus
Gerald Studer
Gladys Stoltzfus Sweigart
Maxine Woodiwiss Weaver
Rhoda Campbell Wenger
Peter Wiebe
Rheta Hostetler Wiebe
Doris Yoder Wortinger
Carl Yoder
Carl Yoder
Carol Yoder
Phoebe Hollopeter Yoder
Agnes Litwiller Zehr
Mary Zehr
Ray Zercher
Ardis Brenneman Zerger

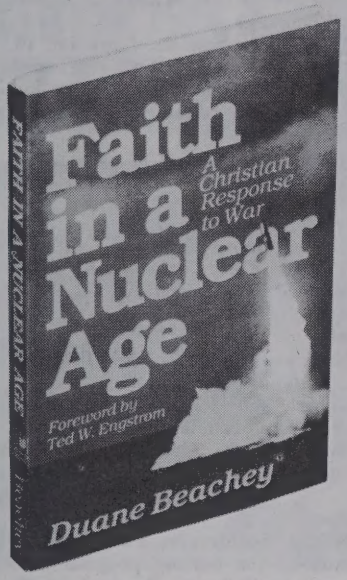
1950

Alfred Albrecht
Clayton Albrecht
Melvin Albrecht
Miriam Sutter Albrecht
Lucille Shank Allen
A. June Roth Bare
Alice Miller Beachy
Arthur Beck
Lois Graber Bender
Mary Bender
Luke Birky
Miriam Moyer Birky
Lena Borntrager Boese
Miriam Witmer Bollinger
Irma Ebersole Bowman
Beatrice Goble Brademas
Catharine Allen Brinklow
Betty Swartzendruber Buckwalter
Charles Burkhart
Arthur Byler
Hilda Carper
Edgar Clemens
Theodore Cline
John Cullar
Alice Reschly Davis
Clayton Diener
Paul Diener
Julia Latta Dietz
Elfrieda Klassen Dyck
Peter Dyck
N. Jean Litwiller Eigsti
Allan Eitzen
Anna Aschliman Emmert
J. Frederick Erb
Arvilla Miller Flisher
Lois Geiser Gerber
Delphine Snider Gingrich
Keith Goss
Elwood Graber
Ralph Gunden
Charles Harnish
Robert Harnish
Ruth Martin Harnish
Alma Swartzendruber Heap
Arlene Landis Hege
Edwin Hershberger
Paul Hertzler
Kenneth Hess
Mildred Miller Hess
Ruth Flisher Hoogterp
Alfred Hoover
J. Alton Horst
Mary Troyer Horst
John Hostetler
Mary Derstine Hostetler
Richard Hostetler
Willard Hunsberger
Amparo Gonzalez Jessup
Ruth Kehr
Thomas Kintigh
Gawain Koch
Murray Krabill
Mary Slagel Lederach
David Lehman
Junior Lehman
Paul Liechty
Lona Deter Litwiller
Leroy Mann
Clare Martin
Ernest Martin
Albert Meyer
Arthur Meyer
E. Jocele Thut Meyer
Donald Miller
Edna Guth Miller
John Miller
Mary Detweiler Miller
Vern Miller
Vernon Miller
Donald Minter
T. Carroll Moyer
Vesta Moyer
Lowell Mumaw
Mildred Bontrager Mumaw
Myrl Nafziger
Twila Hostetler Nafziger
D. Lowell Nissley
Opal Nitzsche
Mary Ellen Grieser Nofziger
Hope Wiebe Ortman
Julia Smucker Penner
Chester Raber
Mary Fisher Regier
Ellen Miller Riegsecker
Esther Kreiss Risser
Alan Roth
Oscar Roth
R. Verelda Zook Roth
Royce Saltzman
Reynold Sawatzky
Henry Schmidt
Mildred Cook Schmidt
Gladys Mellinger Sensenig
Janet Lehman Sherk
Lowell Short
Mary Felton Snider
Celesta Gascho Snyder
Ray Spicher
Samuel Spicher
Elno Steiner
Robert Stoltzfus
Dale Swartzendruber
Dolce Bell Swartendruber
Josephine Lehman Swartzendruber
William Swartzendruber
Marilyn Stutzman Swartzentruber
Mervin Swartzentruber
Daryl Wenger
David Wenger
Marian Smith Wenger
Kenneth Williams
Mary Wollman
Wilbur Workman
Robert Yearout
Harold Yoder
J. Harold Yoder
Leona Brenneman Yoder
Paul Yoder
Ruth Voegtlin Yoder
Janet Cutrell Yost

1951

Donald Bachman
Gladys Long Bertsche
Rebecca Troyer Bixler
Virgil Brenneman
Roy Bucher
Felix Canal
Peter R. C. Classen
Amos Conrad
Mary Martin Conrad
Clayton Deter
Trudy Gassmann Dress
Grace French
Anna Mae Charles Fretz
Lorene Smith Gable
Eldon Gerig
Susan Esh Gibbons
Clayton Gingerich
Ida Louise Sutter Gingerich
Miriam Sensenig Gingerich
Owen Gingerich
Lorene Nafziger Good
Robert Gotwals
Doreen Graber Graber

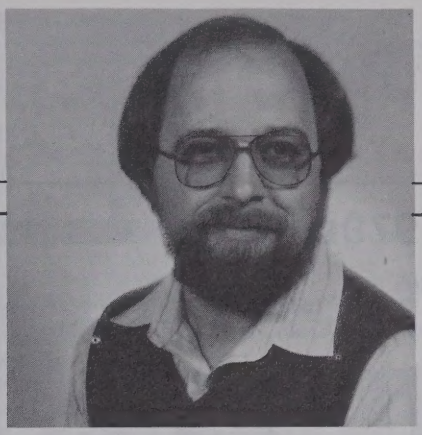
Alumnus' book challenges evangelicals



Duane A. Beachey '70 presents an honest and insightful study of current peacemaking in his book *Faith in a Nuclear Age*, says Ted Engstrom, president of the evangelical action group World Vision, Inc., and author of the book's forward.

"I am neither a Mennonite nor a committed pacifist," writes Engstrom, "but I am grateful for the sensitive treatment of a controversial issue within our evangelical community."

Subtitled *A Christian Response to War*, the book notes that many denominations are taking a new look at the moral questions involved in war. "But the call to peacemaking is



not consistently strong and is often limited to nuclear arms control," Beachey writes. "I hope this will be a time when Christians look even deeper at the whole issue of war and the military."

Beachey attended both Hesston and Goshen colleges and spent one year at the Associated Mennonite Biblical Seminaries in Elkhart. Since 1975 he and his wife Gloria have worked with low-income and elderly housing needs in Oklahoma City.

Joyce Long Graber
Mary Jessup Grafton
Elizabeth Glick Grandfield
Mary Fox Grant
Madelene Yoder Gregor
Lillie Borntrager Greiman
Marian Groff
Esther Bixler Heatwole
Betty Moyer Hershey
Kenneth Holderman
George Horst
Bernice Lehman Hostetler
Helen King Hostetler
Inez Troyer Hostetler
J. Jay Hostetler
Paul Hummel
R. Dale Jantze
Lester Janzen
Hilda Bixler Johnson
Lee Kanagy
LeRoy Kennel
James Klemm
Beulah King Koch
Alta Snyder Krabill
Wayne Lehman
Helen Dietzel Loewen
Kathryn Miller Lorentzen
Lowell Mann
Helen Hostetler Miller
Lois Frey Miller
Mary Hunsberger Miller
Max Miller
Mervin Miller
N. Emerson Miller
Robert Miller
Ruth Eigsti Miller
Ruth Histand Mosemann
Esther Hoover Nader
Anna Litwiller Nafziger
J. Marvin Nafziger
Lavina Kramer Nicholas
Jesse Nofziger
Gladys Treesh O'connor
C. Evan Oswald
Darwin Overholt
Phyllis Hughes Payne
William Pletcher
Lois Davidson Pollard
Donald Reber
Edith Kauffman Reimer
Eunice Amstutz Richard
Herman Ropp
Lowell Rupp
Leonard Schmucker
Lucille Sommers Schmucker
Joellen Metzler Schurr
J. B. Shenk
Bernard Showalter
Ethel Lehman Slabaugh
Dorothy Schrock Slagel
James Snyder
Kenneth Snyder
Vincent Snyder
Doris Yoder Spicher
Gladys Zimmerman Sprunger
Diana Johnson Steele
Kenneth Steider
Edith Hostetler Stoltzfus
Lawrence Stump
M. Willis Sutter
R. Thelma Derstine Swartzendruber
Dorothy Keller Unger
Harold Weaver
Elaine Welty
Alice Sutter Wenger, deceased
Norman Wiens
Gordon Yoder
Joe Yoder
Paul Yoder
Zelda Yoder
Erma Zook Zimmerman
Kathryn Miller Zook

1952

Alice Swihart Alvarez
Mahlon Amstutz
LaRelda Nafziger Arnett
James Bixler
John Bixler
Ina Krabill Breckbill
Helen Good Brenneman
J. Richard Burkholder
Susan Herr Burkholder
Dorothy Hershberger Chambers
Virginia Franks Chapman
Jeanne Churchill Cobb
Paul Conrad
Ellis Croyle
Herman Diener
Maxine Frey Diller
Paul Diller
Lois Hauder Drawbond
Mildred Shoemaker Drudge
Walter Drudge
Geraldine Hartman Ebersole
Roy Eby
Robert Fancil
Irene McCoy Farrand
Lucille Yoder Gotwals
Esther Buckwalter Graber
Ronald Graber
Esther Beyeler Gray
Beth Centz Grendahl
Arlene Grieser
David Groh
Ruth Gunden
Anna Slaubaugh Haarer
Henry Harnish
Dale Hartzler
Hazel Nice Hassan
Ervin Heiser
Leta Stone Holmes
Roma Herrington Holmes
Beulah Troyer Horst
Cletus Hostetler
David Hostetler
Patricia Lerch Hostetter
Florence Goodman Hower
Leonard Hurst
Margaret Meyer Irvin
Marjorie Wolber Johnson
Velma Frey Kamp
Paul King
William Klassen
Claramae Lehman Klink
Betty Hostetler Kolb
LaMarr Kopp
Jacob Landis
Mary Jane Lederach Hershey
Luella Linder
Virginia Reese Manley
Anna Jean Hilsher Mann
George Mark
Vera Martin
Susie Friesen Matz
James Miller
Jean Carper Miller
L. Jerold Miller
Miriam Keim Miller
Stella Schultz Miller
V. Maxine Schrock Miller
Doris Holaway Nafziger
Kathryn Short Nofziger
Justine Miller Nussbaum
Myron Oesch
Iris Yoder Peachey
L. Caroline Plank
Barbara Bender Reber
Clysta Richard
Anna Rohrer
Mary Turner Rohrer
Octavio Romero
Anna Sauder
Mabel Guengerich Schmidt
Wilmer Sears
Arlin Shisler
Miriam Troyer Showalter
Robert Smith
Frederick Speckeen
Irena Liechty Sprunger
Doris Swartzentruber Stephenson
Hilda Mast Stoltzfus
Mahlon Stoltzfus
Samuel Stover
Clifford Strubhar
Marilyn Kreider Studer
Earl Sutter
Margaret Kauffman Sutter
Marilyn Helmuth Voran
G. Eugene Weaver
Howard Weaver
Herbert Wenger
Ethel Birky Wengerd
Arden Yoder
Carol Hostetler Yoder
Herbert Yoder
Patricia Shellenberger Yoder
Maurice Yordy
Edith Zehr

1953

Carol Rinkenberger Andriotis
Claude Antonides, Jr.
Karl Heinz Arnold
Ferne Imhoff Bachman
Willis Bachman
John Bender
Naomi Hertzler Bender
Marjorie Atwater Bixler
Goldie Severn Boese
Edna Miller Bontrager
Warren Bontrager
Gerald Brenneman
Mary Conrad Brenneman
Rosa Nelson Broman
Susan Eby Burch
Irma Alderfer Burkhart
Evelyn Hartzler Bushong
Esther Berkey Cender
Rufus Christner
R. Charlotte Hertzler Croyle
Esther Showalter Deal
Delbert Detwiler
Marian Stover Douglas
Verlin Eash
Mervin Eigsti
Mary Rohrer Frey
Wilma Yoder George
Helen Fouts Geyer
Maggie Glick
Elizabeth Stieglitz Gregory
Mary Groh
Leonard Gross
Glen Habegger
W. Richard Hassan
Mary Yutzy Herr
Rodney Herr
Esther Hockman
Jacob Hofer
Joyce Eigsti Hofer
Clair Hoover
James Hostetler
Rosanna Yoder Hostetler
Abram Hostetter
Royal Hower
Helen Bridges Kaiser
Gene Kanagy
Pauline Graybill Kennel
Irma Koenig Klink
Bernhard Krahn
Caroline Morse Landry
Marjorie Schertz Liechty
Russel Liechty
Nancy Yoder Long
J. Arland Longacre
Ralph Lugbill
Lucinda Martin
Zelma Frey Martin
Elsie Burckhart Mast
Julia King Megnin
Alta Roth Mellinger
Johannes Meyer
Beverly Shellenberger Miller
Dorothy Miller
James Miller
John Miller
Nobuyuki Nakajima
Harriet Wasson Oberlin
John Oyer
LaVerne Litwiller Petersen
Clarence Reeser
Ruth Bixler Reeser
Caroll Hostetler Roth
Paul Roth
Ethel Henry Rush
Mary Stemen Ryman
Phyllis Engle Saltzman
Mary Sauder
Abraham Schmitt
Dorothy Stover Schmitt
Arden Schmucker
Joyce Mishler Schmucker

1970

Birth

Thomas and **Dorothy Gingerich Brenneman '72**, Canby, Ore., Nicole Marie, May 12.

Mariberta, Mateo, Rebeca and Dionisio Byler

Note

Dionisio (Dennis) and Connie **Byler** are North American Mennonites who assist a self-supporting Christian community in Burgos, Spain. They take music in worship seriously, and with a few friends are in a singing group called "Jeduthun," named after one of the chief musicians in the time of King David.

1971

Marriages

Gail King and Carla Severson, both from Portland, Ore., June 10.

Eli Savanick, Cheverly, Md., and Lynda Kitchens, Miami, Fla., May 21.

Births

Michael and **Julia Smucker Baccash**, Evanston, Ill., Mary Leigh, July 30.

David and **Rosemary Wiebe Haury**, North Newton, Kan., Emily Margaret Wiebe Haury, July 1.

Ronald and **Maryann Kauffman Shultz**, Goshen, Derek Anthony, June 15.

Notes

Gail and Carla Severson **King** are both employed at the Al Baha (Saudi Arabia) General Hospital, he as the medical doctor in charge of all emergency services and she as the nurse in charge of admissions.

Ralph '72 and **Brenda Janzen Lind** of Evanston, Ill., have begun a two-year term of voluntary service with Mennonite Board of Missions. They are serving as VS household leaders in Elkhart, Ind.

Larry and **Eleanor Miller Miller '74**, Mennonite Board of Missions workers in France since 1975, arrived in North America July 12 for a two-month furlough. They have been living in Strasbourg, where he is working on a doctorate and preparing for an assignment as Europe administrator for both MBM and Mennonite Central Committee.

Mary Helen Schertz, Lowpoint, Ill., a May graduate from Goshen Biblical Seminary with an M.Div. degree, is teaching classes in Christian Ethics and New Testament Greek at GC this fall.

1972

Death

Arlene Moore Coan, wife of James Coan, 63306 Birch Road, Vandalia, Mich. 49095, July 8. She had been ill for 13 years.

Births

Mark and **Jeanne Nofziger Birky**, Hopedale, Ill., Beth Suzanne, May 29.

Robert and **Barbara Leichty Kaufman**, Albany, Ore., Randall David, May 6.

Robert and **Rachel Wiebe Shetler '75**, Bristol, Ind., Jeffrey Allen, June 10.

Notes

Milton Borntrager, Putney, Ky., is coordinator of the nursing program at Southeast Community College in Cumberland, Ky.

Leon Schmucker
Harold Schultz
Maynard Shetler
Arlene Short
Daniel Slabaugh
Leland Slough
Lyle Smith
Ruby Yoder Snyder
Edward Stoltzfus
Mildred Graber Stoltzfus
Stanley Strycker
Emery Swartzendruber
John Swartzendruber
Paul Swartzentruber
Roger Sweisberger
G. Weldon Troyer
Elnora Weaver Voth
Edna Stalter Weaver
Dale Weldy
Grace Burkey Wenger
Aden Yoder
Alice Miller Yoder
Anni Guth Yoder
Ben Yoder
Donald Yoder
Dorothy Miller Yoder
Florence Yoder
Gail Miller Yoder
Helen Kandel Yoder
J. Samuel Yoder
Jess Yoder
Kathryn Gregory Yoder
Ruth Yoder
George Zeiset

1954

Willard Albrecht
Antonio Alvarez
Kathryn Aschliman
John Beachy
Stella Geiser Beals
Evelyn Stutzman Bird
Charlotte Burkhart Biris
Emma Bowser
Willis Breckbill
Kathryn Smucker Brenneman
A. M. Bruce
Grace Derstine Brunner
Nai-Kwang Chang
J. Stanley Charles
James Christophel
Robert Collins
Dorothy Steinly Dayton
Caroline Moser Detwiler
Helen Thut Detwiler
Catharine Brunk Eash
Paul Fry
Rosemary Blosser Fry
A. Rose Schmucker Fuentes
Isabel Kaufman Gerber
Luella Albrecht Gerig
Myrtle Hamilton Gingerich
Barbara Detweiler Gleysteen
Harry Graber
J. Lester Graybill
Mary Stieglitz Haab
Marjorie Steiner Hackett
Roger Haines
Susan Walters Hofer
C. LaMar Holaway
Marian Hostetler
Annabelle Conrad Hughes
Gerald Hughes
Wilma Leichty Kanagy
Dale Kauffman
Regina Kauffman
Vera Stauffer Kauffman
Celeste Keener
Dorothy Miller King
Hilda Hartzler Kinghorn
Hazel Miller Kinzer
J. Clyde Landes
June Moyer Landis
Robert Lantz
Naomi Kauffman Lederach
Gilda Kratzer Lehman
Jane Lehman
John Lerch
Eunice Zook Little
Kenneth Long
Jean Aschliman Longacre
Zelma Cripe Ludlow
Dale Martin
Geneva Kauffman Martin
Melvin Martin
Mary Ellen Yoder Meyer
Arlene Eash Miller
D. Richard Miller
Kenneth Miller
Lois Troyer Miller
Marilyn Oswald Miller
Marvin Miller
Sophia Brenneman Moore
Helen Bertelsen Morgan
Virgil Mumaw
LaVerne Vogt Nafziger
LeRoy Nisley
Murlene Garber Oesch
Joyce Nyce Osborne
Millard Osborne
Joan Good Osterhouse
Mary Oswald
Ellen Jennings Oyer
J. Lee Plank
Geraldine Landis Raber
Bonnie Sommers Ratzlaff
Vernon Ratzlaff
Edith Hostetler Reed
Betty Stutzman Rheinheimer
Rollin Rheinheimer
H. Joanne Keller Rivera
Wilfrid Rudy
Richard Ryan
Genevieve Leichty Schwartzentruber
June Lambke Schwartzentruber
Lauren Shank
Esther Shaum
Kathryn Summers Sherer
Rita Clemens Smoker
Irene Springer
Ronald Springer
Wilma Pletcher Srof
Emma Ridenour Starr
John Suderman
Lydia Schlabach Tester
Hazel Garber Toney
Clifford Troyer
Mary Troyer
Angeline Tyson
Naomi Craig Ulrich
George Unger
Floyd Weaver
Norma Jean Weldy
Margot Stauffer Wiebe
Beulah Yoder Yoder
Hobert Yoder
Lois Yoder Yoder
Marilyn Burkholder Yoder
Neta Sweigart Yoder
Virgil Yoder
Patricia Harnish Yordy
Evelyn Zimmerly
F. Arline Zimmerman

1955

Norma Albrecht
Joseph Alderfer
Julia Ebersole Amstutz
Miriam Weaver Beachy
Ross Bender
Austin Berkey
Don Brenneman
Marilyn Brenneman Brenneman
Norma Wenger Charles
Eugene Clemens
Phyllis Nelson Clodfelter
Caroll Culp Crowl
Ruby Ethelyn Poulson Davis
James Delp
Bernice Gregory Dick
Carolyn Smith Diener
Thomas Diener
James Drescher
Carol Eigsti
Marilyn Leatherman Ernst
Charles Firebaugh
Elaine Rocke Gerber
Jan Gleysteen
Eileen Rutt Graybill
Mary Burkhart Groh
David Haarer
Dean Hartman
Donna Barkey Hartman
Arlene Rush Heard
Hans Hillerbrand
Beatrice Hilty
Barbara Thut Holaway
Florence Hoover
Joseph Hoover
Aden Horst
Naomi Derstine Hunsberger
M. Verena Wyse Jacobs
Mary Ann Heiser Jost
Ruby Kauffman
Stanley Kehr
Ray Keim
Florence Himebaugh Kelly
Grace Hershberger Krabill
Emily Workman Lantz
Eileen Hartzler Lehman
Eva Byers Lewis
Thelma Burton Lockwood
Arlene Martin Mark
Esther Andres McDonald
LaVonne Wenger McGuire
Carl Metzler
Jeanette Keener Metzler
Paul Metzler
Frederick Meyer
Miriam Gross Meyer
Anna Nofziger Miller
James Miller
Phyllis Ramseyer Miller
William Miller
Mildred Yoder Myhre
Garth Nase
A. Ruth Cütrell Neufeld
Lois Histand Nofziger
Doris Amstutz North
Margaret Yoder Oyer
Howard Rush
Carolyn Yoder Sauder
Vernon Schertz
Norwood Schmucker
Wolfgang Schultz
Wilbert Shenk
Evelyn Hartzler Smith
Betty Weber Springer
Carolyn Aschliman Stephens
Margaret Gerber Stoltzfus
Marie Habegger Strahm
Bessie Sunthimer
Frances Mumaw Troyer
Cara Frey Ulrich
Franklin Ulrich
Marjorie Yoder Waybill
Barbara Roth Weldy
Helen Eicher Weldy
Esther Burch Yandl
Bonnie Miller Yoder
Carol Sommer Yoder
Marilyn Rufenacht Yoder
Marvin Yoder
Richard Yoder
James Yordy
W. Jay Zehr

1956

Nan Howard Appleman
Dorothy Bender
Iris Birky
Bernita Martin Boyts
Lois Dayton Byler
Ruth Wismer Cender
Alvin Cross
Ferne Kauffman Egli
Theodore Elser
Flora Evans
Shirley Metzler Everest
Lillian Amstutz Fox
Evelyn Anderson Francour
Sara Yoder Frey
Allen Gingrich
Ruth Schmidt Gingrich
Ester Good
Charlene Sommer Haines
Harold Hartzler
Paul Helmuth
Mazie Herr
Paul Herr
Floyd Hershberger
Orpha Cooprider Hershberger
Vera Shenk Hocker
Roderick Huebert

Groundskeeper Lores Steury has transformed the campus with a lush variety of plantings.

Ralph Hunsberger
Dale Kanagy
Lois Ruth Kennel
Nancy Bender Kosteck
Shirley Unruh Krahn
James Kratz
Margaret Kulp
Jennie Todd Landaw
Freeman Lehman
Lois Gisel Leidig
Robert Lerch
Bernita Kauffman Liechty
Dean Mann
Jean Detwiler Mann
Lela Mann
Grace Martin
Ruth Hartzler Martin
Floyd Metz
Barbara Dirks Miller
Lloyd Miller
Marilyn Swinehart Miller
Mary Jo Bontrager Miller
Patricia Mishler Miller
Ruth Mitchell Miller
Clayton Mock
Arlene Smucker Moore
Mae Nitzsche Mumaw
Carol Nebel
James Peachey
Beulah Esch Raber
Merrill Raber
Gerhard Reimer
Lois Swartzendruber Rutt
Wilmer Rutt
Betty Lewis Schertz
Burtron Schertz
Cora Cable Schertz
Esther Litwiller Schertz
Carolyn Mast Schultz
Gladys Lyndaker Schweitzer
Shirley Swartzendruber Sears
Esther Troyer Shaum
Alice Crecraft Shetler
Carolyn Slaubaugh
Ina Ackerson Smith
Nellie Shugart Smith
Donna Gerber Smucker
John Smucker
Mary Lu Imhoff Smucker
Pauline Smucker
Ronald Smucker
Howard Snider
Maria Rivera Snyder
Doris Souder
Ardyth Hostetler Steckly
Lila Rae Thomas Stetter
Robert Stetter
Marie Althouse Stoltzfus
Victor Stoltzfus
Anna Bontrager Strang
W. Dale Stutzman
Lois Brenneman Swartzendruber
Janet Hostetler Swartzentruber
Marlin Troyer
Mary Kilmer Weaver
Carol Jean Roupp Weber
Theron Weldy
Ardith Schertz Wilson
Jessie Williamson Woodworth
Dennis Yoder
Carol Miller Zehr
Myron Zerger
John Zimmerly
Trula Detweiler Zimmerly
Velma Zimmerly
Dorcas Alwine Zook
John Zook
Rosemary Stieglitz Zook

1957

A. Jane Trumbo Alderfer
Leo Anglin
Larry Beachy
Moses Beachy
M. Arletta Selzer Becker
Vernice Bixler
Harold Bontreger
Jonas Christner
Mary Martin Christophel
Vada Hostetler Clemens
Ardis Kennel Coward
Ruth Kauffman Detweiler
Aaron Eby
Lawrence Eby
Mary Jane Breneman Eby
Harry Gerber
Roberta Schertz Graber
David Helmuth
Paul Hodel
Albert Hornberger
Carl Hurst
Richard Irvin
Sylvia Andres Jantz
Janet Lambright Kanagy
Dale Kaser
Clifford Kauffman
Irene Overholt Kauffman
Marilyn Frey Kay
Mildred O'Connor Keller
Clifford Kenagy
A. Jean Sutter King
Eldon King
John King
Kathryn Kreider
Jane Schloneger Landes
John Lederach
Celia Gerber Lehman
Marion Lehman
Annabelle Stuckey Lerch
Edna Lineback
Janet Miller Litwiller
John Mann
Lester Mann
Anna Martin
Arthur Martin
Willard Martin
Adamarie Glick Mast
Truman Mast
Erwin Mellinger
James Millen, Jr.
Joyce Burkhart Millen
B. J. Miller
Ethel Zuercher Miller
Glen Miller
John Miller
Sylvia Neumann Miller
Dorothy Birky Mishler
Esther Yoder Mishler
Marilyn Liechty Moffett
Vesta Miller Neale
W. Edward Nellist
Faye Hochstetler Nyce
Joan Wegenek Oswald
Helen Stoesz Peifer
Lena Smeltzer Pettiford
Frances Prough
Philip Rittgers
Alice Metzler Roth
Roger Roth
Virginia Brenneman Ryan
Agnes Classen Schertz
Frances Stieglitz Schiller
Willeane Beyler Schrock
Earl Schwartzentruber
Eriabu Sempira
Lenora Dietzel Sempira
Charles Shenk
Jewell Yoder Shenk
Juanita Brenneman Shenk
Grace Wilson Slabaugh
Dean Slagel
Stanley Smucker
Donald Stetter
W. Bryan Stoltzfus
Doris Stutzman
Alice Kaufman Suderman
Elinor Esch Surgener
Hildegarde Reimer Terry
Howard Thursby
Jean Edminston Thursby
Shirley Amstutz Toole
Willis Troyer
Winifred Mumaw Wall
Elnora Mumaw Weaver
Leland Weldy
Donna Unger Witmeyer
Donald Wyse
Joyce Miller Wyse
Carl Yoder
Hazel Zehr Yoder
Janet Yoder
Nadine Byler Yoder
Phyllis Yoder Yoder
Theodosia Hartzler Yoder
Wayne Yoder
Carolyn Schnell Yost
Floyd Zehr
Pearl Bauman Zehr
Rosa Waidelich Zehr
M. Joan King Zook

1958

Carol Teuscher Beachey
Carol Birky Beachy
Neva Miller Beck
Palmer Becker
Ruth Sommers Bixler
Velma Blosser
Loretta Horsch Bohlen
Marylin Ebersole Boyer
Stanley Boyer
Carley Eash Brubaker
David Buschert
Gerald Buzzard
John Byler
James Chen
Sara Claassen
Hulda Loewen Classen
James Conrad
Mary Schantz Conrad
Joanne Hertzler DeVilbiss
Lois Deter
Lowell Detweiler
Carrie Yoder Diener
Wanda Longacre Domer
Elizabeth Albrecht Eberle
Kenneth Egli
Bernice Klaassen Esau
Everett Freed
Marguerite Fritz
Martha Harshbarger Gordon
Alvin Graber
Robert Hamsher
Verle Headings
H. Eugene Herr
Anne Krabill Hershberger
John Hertzler
Bonnie Brunk Hillerbrand
Barbara Amstutz Hodel
Donald Horst
FayEtta Weaver Horst
Marjorie Brubacher Jackson
A. Sophia Keens Johnson
Kathryn Cart Johnson
Gerald Kelver
Calvin King
Philip Kinsinger
Bertha Redekop Klassen
Rosella Hostetler Kliewer
Phyllis Rensberger Kornhaus
Betty Clemmer Kupeerus
Daniel Leatherman
Nancy Burkholder Lee
Marilyn Baker Leppke
Ulrike Lichti
Ruth Conrad Liechty
Betty Wenger Litwiller
John Litwiller
Constance Brenneman Longacher
Phyllis Lehman Lyndaker
Mildred Saltzman McGinnis
Leonard Mellinger
Carolyn Burkholder Miller
Angel Miranda
Bettie Durst Moser
Carolyn Swartzendruber Nafziger
Elva Snider Nafziger
Alice Zehr Newcomer
Donald Nyce
Edith Snyder Perarek
Anna Gerber Rios
Janice Ulrich Rush
Leanne Fricke Schertz
Ronald Schertz
Marjorie Headrick Schmucker
Mabel Frederick Schrock
Donald Smith
Kathy Wyse Sommers
Merle Sommers
Rose Stoltzfus
Melvin Sweigart
Shirley Goertzen Thieszen
M. Jean Birky Troyer

Michael and **Amy Conrad Phend** recently moved to Goshen from Muncie, Ind., where he was in residence at Ball Memorial Hospital. An internist, he is now practicing in Goshen.

Carol Spicher Waggy graduated from Goshen Biblical Seminary in May with a M.Div. degree.

1973

Births

Kenneth and **Leona Goering Gingerich**, Middlebury, Ind., Andrew Goering, June 23.

Walter and **Frances Zerger Hochstetler**, Newton, Kan., Timothy Joel, May 11.

Ronald and **Joanne Landes Hostetter**, Mainland, Pa., Trisha Anna, June 28.

Robert and **Rose Lehman Love**, Kansas City, Kan., Daniel Robert, May 20.

Robert and **Margaret Richer Smith**, Indianapolis, Ind., Jesse Samuel, May 9.

Ronald and **Ellen Dick Tyson (staff '72)**, Goshen, Philip Andrew, July 9.

Notes

Rosie Epp graduated from Mennonite Biblical Seminary in May with a M.Div. degree.

Cliff and **Arlene Eikenberry Kindy '75** live near North Manchester, Ind., where he is a self-employed carpenter.

Rose Lehman Love, Kansas City, Kan., has been working as a public health nurse. Her husband Robert is a second year medical student at Kansas University Medical Center.

Gem Gross Miller, her husband Eldon and their two children, Mark and Rachel, will be spending the 1983-84 academic year in Mexico studying at the National University and relating to the Mennonite churches there. He is a teacher at Christopher Dock Mennonite High School, Lansdale, Pa.

Roberta Miller, Whitesburg, Ky., teaches first grade at the Arlie Boggs Elementary School in Letcher County.

Ronald Tyson, from Goshen, is teaching at John F. Kennedy School in Berlin, Germany.

David Weldy received his M.D. degree June 10 from the Medical College of Ohio. He will begin his residency training in family practice at the Medical College of Ohio and St. Vincent Hospital and Medical Center in Toledo.

1974

Births

Douglas and **Sandra Shoemaker Friesen**, Elkhart, Ind., Rachel Elizabeth, Aug. 1.

James and **Kathy Cites Gingerich**, Crown Point, Ind., Blake Andrew, May 27.

Tim and **Carol Lapp Graber '75**, Hurley, S.D., Lisa Joy, Feb. 2.

Virgil and **Kathleen Schrock Troyer '75**, Orrville, Ohio, Mark Benjamin, May 6.

Notes

Josiah and **Esther Lehman Kawira** left July 22 for a one-year assignment with Eastern Mennonite Board of Missions in Shirati, Tanzania. He is returning to his home community and will work for the Tanzania Mennonite Church in community development. She is a medical doctor and will be in family practice at the local hospital.

Edward and **Mary Purves Liechty** moved from Indianapolis, Ind., to Morgantown, W.Va., in July. He finished a fellowship in neonatology and is now assistant professor of pediatrics at West Virginia University.

Bruce Lyndaker, associate pastor at Forks Mennonite Church near Middlebury, Ind., received a master of divinity degree from Goshen Biblical Seminary in May.

1975

Birth

Gary and **Rose Kropf Whirledge**, Goshen, Robert Paul, July 6.

Notes

Yvonne Garber is studying for a M.S.W. at the University of Denver, concentrating in social

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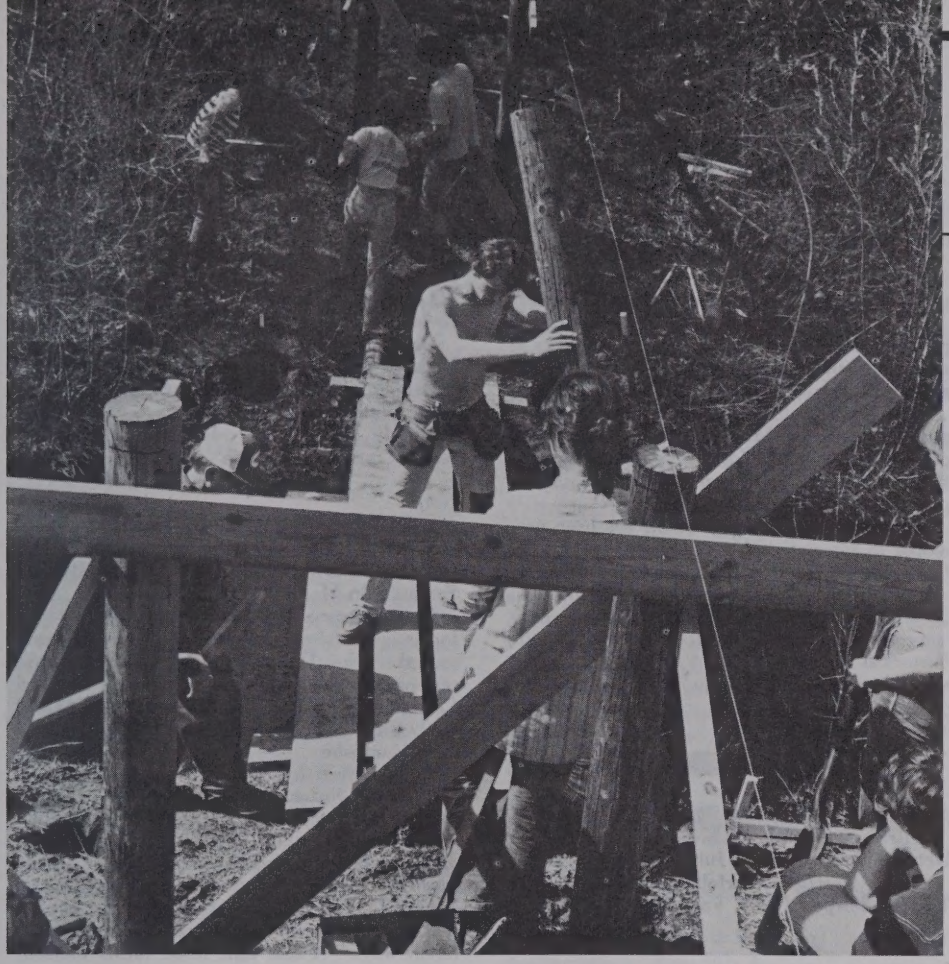
Marilyn Ringenberg Troyer
Barbara Roth Unzicker
Melvin Voran
Nelson Waybill
D. Anne Harnish Weaver
Glenn Weaver
Robert Weaver
Truman Weaver
Carol Mast Webster
Angela C. Weng Chang
Paul Wenger
J. Ivan Wengerd
Dorothy Imhoff Wyse
Rosemary Wyse
Elvin Yoder
Keith Yoder
LeVon Yoder
Marceil Hartzler Yoder
Avery Zook
Joyce Gingerich Zuercher
William Zuercher

1959

Edwin Beachey
George Bechtel
Ervin Beck
J. Phyllis Lauver Beck
Verda Hostetler Bialac
Lorraine Stealy Birkey
Ronald Birkey
James Bixler
Paul Bixler
Harold Blosser
Harold Bock
Anna Bowman
Harold Boyts
Margaret Biscomb Brainard
Mary Brenneman
John Bruckner
Richard Burkholder
Sue Miller Byler
Anita Hursh Cast
James Christner
Arlene Clemens Clemens
Anice Holderman Curtis
William Davidson
M. Louise Buckwalter Dueck
Bertie Beachy Eby
John Esau
Victor Fast
Robert Frey
Sabine Steffen Gardner
Doris Gingrich
J. Arthur Gingrich
Dolores Kauffman Graber
Vivian Amstutz Headings
Vivian Yang Ho
Joanne Yoder Holtzinger
Marguerite Schultz Holzworth
Gordon Hostetler
Katherine Penner Hostetler
Susan Walter Howard
John Ingold
Margaret Miller Ingold
Vivian Tyson Kaser
Helen Frederick Kauffman
Phyllis Goetz Kehr
Lawrence Klippenstein
Nel Boon Kopp
Shirley Martin Kowaleski
Janice Luckenbill
Norman Lyndaker
Allen Martin
Gail Troyka Martin
Jason Martin
Jay Martin
Lois Martin
Joyce Comardelle Mecum
Darlene Neuhauser Mellinger
A. Eugene Miller
Donald Miller
Elsie Miller
Fannie Miller
Forrest Miller
James Miller
Joanne Miller Miller
T. Jean Maurer Miller
Lora Esch Miranda
Clyde Moore
Mary Lou Yantzi Morse
Janice Stickel Mullet
Jerry Newcomer
James Nussbaum
John Nyce
Conrad Osborne
Lila Saltzman Osborne
Nancy Fisher Outley
Gwendolyn Entz Peterson
Joyce Metzler Petro
Donald Ressler
LaVera Miller Ressler
Velma Shenk Ross
Arnold Roth
Jonathan Roth
Lucille Schultz Roth
Marie Ruby
Marlin Sala
James Schertz
Dorothy Cender Schroeder
Gerald Schweitzer
Ruth Frey Shenk
Doris Slagell
Norma Roeschley Slagell
Lila Amstutz Smucker
Marlene Rufenacht Smucker
Ralph Smucker
Iva Sommers
Kenneth Stevanus
Larry Stoltzfus
Virgil Strahm
Leon Stutzman
Treva Swartzendruber Stutzman
Yvonne Saunders Taylor
Corlyn Troyer
Phyllis Gresser Troyer
William Ulery
Orrie Vander Wey
Donald White
Sally Roeschley White
Donald Yoder
Maxine Mumaw Yoder
Thomas Yoder
Vernon Yoder
Merlin Zook
Mervin Zook

1960

Kathleen Harley Aeschliman
Merlin Aeschliman
Annabelle Anglin
Ada Miller Beachy
Melba Hartzler Bechtel
Garold Beck
Julia Rohrer Beyeler
Maribel Beyler
Jane Zehr Birky
Eunice Davidhizar Brenneman
Shirley Gerig Call
Jon Clemens
Charlene Alderfer Clymer
Mark Conrad
Nancy Gerber Conrad
A. Lois Zimmerly Copeland
Faye Nafziger Coultas
Phebe Epp Cressman
Harold Cross
Martha Cogan Davidson
Janette Martin Deihl
Doris Kennel Delp
Louise Miller Dietzel
Clara Wideman Dintaman
Doris Brunk Druley
Lena Dueck
Dale Eash
John Eby
Helen Friesen Fisher
Leroy Garber
Leora Hostetler Gerber
Melba Martin Gerber
Carolyn Rufenacht Gisel
Merle Gisel
A. Kay Gingerich Gusler
Carl Gusler
Arthur Haab, Jr.
Marilyn Keller Hayden
Lavera Sommers Helmuth
Carolyn Lehman Henry
Edith Shank Herner
Abner Hershberger
Doris Zook Hoober
J. Kenneth Hoober
Ruth Stieglitz Hooley
William Hooley
Geneva Smucker Horst
Phyllis Davenport Hostetler
Byron Kauffman
Sam Kaufman
LaVerna Reimer Klippenstein
D. Wayne Kornhaus
Annabelle Zuercher Kratz
Ruth Zimmerly Kurtz
Gerald Landes
Roy Landis
Lamar Lantz
Samuel Lapp
M. Grace Leatherman
Earl Lehman
F. Alice Lepley
Christopher Leuz
Joan Birkey Litwiller
Milton Litwiller
Marian Landis Martin
Orlene Stuckey Mason
Emile Massad
Dorothy Scott Michael
Anne Quiring Miller
Kristine Miller Miller
LaVonne Eschliman Miller
M. DeVon Miller
Marie Keeler Miller
Marlin Miller
Maurice Miller
Sharon Troxel Moore
Clara Moyer
Ward Mumaw
John Murray
E. Wayne Nafziger
Eldina Miller Nussbaum
Dorothy Yoder Nyce
David Oplinger
J. Robert Peifer
Betty Lou Eby Robbins
Velda Mast Rohrer
Mary Ann Smucker Roth
Philip Roth
Elizabeth Groh Rudy
Laura Turner Rydson
Joyce Schertz
Theron Schlabach
Yvonne Hofer Schnarr
Gordon Schrag
Keith Schrag
Wallace Shellenberger
Robert Sherman
Denzel Short
Merna Short Short
Carl Smeltzer
Margaret Rupp Smeltzer
George Smucker
Elizabeth Soufras-Kalliondzi
Marion Steiner
P. Marie Kanagy Stevanus
Carolyn Morrison Stoll
Dale Stoll
JoAnn Troyer Sumner
James Sundheimer
Eileen Berry Swanson
Helen Lind Thomas
Ann Sommer Troyer
Ora Troyer
Theodore Walter
Robert Weaver
Samuel Wenger
Marie Brock Westberg
Nancy Troyer Wideman
Abe Willems
Ruth Miller Willems
Lynn Williams
S. Anne Detweiler Williams
Anne Hildebrand Winter
L. Arnold Wyse
Anita Hoffman Yoder
David Yoder
Devon Yoder
Leroy Yoder
Loretta Shrock Yoder
Marian Smith Yoder
Marion Yoder
Pauline Yoder
Roman Yoder
Ruth Hockman Yoder
Stanley Yoder
Allen Zehr
Dean Zehr



work administration and addictions treatment.

Timothy Lehman, a Mennonite Biblical Seminary May graduate with a M.Div. degree, assumed the position of campus pastor, resident director of Goering Hall and soccer club coach at Bethel College, North Newton, Kan.

Velma Loewen completed a master's in hospital and health administration at the University of Iowa in May. She is currently serving a one-year administrative residency at Mennonite Hospital, Bloomington, Ill.

Thomas Rutschman, under appointment as an Overseas Mission Associate with Mennonite Board of Missions in Jokkmokk, northern Sweden, graduated from Mennonite Biblical Seminary with an M.Div. degree in May.

Professor Dennis Stuckey Kauffman's '68 physics class designed and began construction of a bridge at the Merry Lea Environmental Center in May.

Eldon Zehr
Kathleen Imhoff Zehr
Rachel Zehr
Walter Zehr
Albert Zook
Pearl Nussbaum Zuercher

1961

A. James Alderfer
Ruth Hess Alderfer
Sharon Long Baker
David Bartow
Jean Bender
Elizabeth Hostetler Berry
Lavonne Gisel Bixler
William Brenneman, Jr.
Stanley Brunk
Miriam Buckwalter
Donald Clemens
Mary Cooke
David Cressman
Catherine Lyndaker Dannan
Jane Alderfer Diseroad
Alice Shenk Dye
Ella Landis Eby
Kenneth Erb
Rebecca Miller Fast
Elaine Frey
James Fricke
Helen Dyck Froese
Phyllis Miller Gerber
Robert Gerber
Ruth Gisel
Velma Burton Glendening
Avon Yoder Good
Helen Good
Martha Harshberger Helmuth
Gordon Hershberger
Lotus Hershberger
Richard Hershberger
James Hertzler
E. Joy Yoder Hess
Bonson Ho
Catherine Schloneger Hochstetler
Russell Hochstetler
John Hooley
Keith Hostetler
Ronald Hostetler
Erma King Kauffman
Harold Kauffman
Jean Bachman Kauffman
Thelma Reimer Kauffman
Gerald Kaufman
L. Marlene Cender Kaufman
John Keiser
Margaret Schumacher Keiser
Stanley King
Eldon Kreider
Faith Landis
Anna Mae Shank Lantz
Kathryn Shantz Leatherman
Phyllis Maltby Lehman
Phyllis Schloneger Lehman
Lois Gross Leuz
Stanley Liechty
Wendell Litwiller
Paul Longacre
Lawrence Manglitz
Thomas Marquis
Aaron Martin
Willard Martin
James Mast
Norma Kornhaus Mast
LeRoy Meyer
Arnold Miller
Daniel Miller
Helen Stob Miller
Ivan Miller
Myrtle Stoltzfus Miller
Nancy Reedy Miller
Raymond Miller
Nelda Lauber Moore
Robert Moser
Ruth Schrock Mumaw
Eldon Nafziger
Ilva Nafziger
Donald Nofziger
Dolores Gerber Nussbaum
Gloria Amstutz Nussbaum
Thomas Patton
Doreen Reimer Peters
Delores Lambright Pettengill
Madonna Atwater Price
Edna Newswanger Reed
Jerry Rodman
M. David Rohrer
Myrl Sauder
Ruby Horst Sawin
Mary Hunsberger Schiedel
Alice Ramer Schrock
Marion Schrock
Mildred Schrock
Verna Rohrer Schrock
Marian Histand Schwabbauer
Earl Sears
Jane Falb Sears
Tillie Anderson Shank
Richard Slagell
M. Irene Slaubaugh
John Smith
Marilyn Litwiller Studer
Edwin Swartzendruber
Sharon Baker Swartzendruber
Milton Troyer
Sherril Sanders Ulery
Elaine Yoder Unzicker
Roger Unzicker
Geneva Lehman Virkler
Luise Cremer Wedel
Marlin Wenger
Grace Sommers Whitehead
Joan Williams
D. Byron Yake
Myrtis Shore Yake
G. Evangeline Yoder
Lowell Yoder
Mary Sieber Yoder
Mary Short Yoder
Orville Yoder
P. Kenneth Yoder
Russel Yoder
LaVern Zehr
Ila Long Zimmerly
Lois Martin Zimmerly
Martha Zimmerly
Cecilia Wesdorp Zubler
Linda Zuercher

1962

L. Sanford Alwine
Lois Spory Alwine
Melvin Birky
Selma Bixler
Raymond Book, Jr.
Doris Brubacher
Edna Yoder Brugger
B. Urbane Byler
James Byler
Eva Moyer Clemens
James Clymer
Phyllis Lehman Collier
Eleanor Yoder Derstine
Homer Detwiler
Peggy McKibbin Detwiler
Johnny Dixon
James Eigsti
Berniece Hollar Fox
Dorothy Peifer Fricke
Gary Garber
Mildred Hoshaw Geiger
Joyce Short Gerber
Delmar Good
Elinor Hallman Good
Glen Good
John Gotwals
Donna Burkholder Graber
Daniel Haarer
Edward Hager
Harvey Hartzler
Ruth Lamp Haupt
Judith Hieser Hershberger
Alta Martin Hertzler, deceased
Owen Hess
Mary Mast Hodge
Patricia Cosby Holcomb
James Horsch
A. Joyce Metzler Hostetler
Jeptha Hostetler
Merle Hostetler
Bertha Huber
Marilyn Snyder Jackson
Christine Horswell Jain
Eunice Zehr Jantzi
David Kanagy
Rosanna Munch Kasdorf
James Kauffman
Paul Kauffman
Norman Kauffmann
Lois Smith King
Loyal Klassen
Harold Kreider
Phyllis Kauffman Kurtz
Janice Hartzler Lambright
Lois Swedberg Lambright
Warren Lambright
Wayne Lambright
Winifred Miller Lehman
Rachel Nafziger Lindsay
Fred Litwiller
Carlos Lugo
Mabel Erb Lugo
Christian Lyndaker
Bonnie King Mallory
Robert Martin
Bernadine Beck Mast
Ellis Mast
Keith Mast
Morris Mast
Barbara Stoltzfus Miller
Barbara Peifer Miller
Carl Miller
Charles Miller
Donovan Miller
James Miller
Lois Barkey Miller
Margaret Rensberger Miller
Nancy Litwiller Miller
Ruthann Gardner Miller
Kay Nelson
Judith Wies Ney
Lucille Schrock Nofziger
Jose Ortiz
Mary Jo Cender Oswald
Arleta Kennel Owens
Chester Peachey
Darlene Short Polasek
Marilyn Parsons Rappatta
Janet Umble Reedy
Stanley Reedy
Sue Schlatter Richard
Wesley Richard
Alice Yoder Risser
Loren Roth
Barbara Streeter Schalliol
Roy Schlabach
B. Loreen Lewis Schlemmer
Alma Snyder Schloneger
Elsie Flaming Schmidt
Berniece Kropf Schmucker
Vera Zook Schmucker
Marilyn Zuercher Scotti
Ruth Schlabach Shaum
Velorous Gingrich Shearer
Eunice Kuhns Shellenberger
Joyce Headrick Shetler
Alice Shoemaker
Beverly Weaver Smith
Carolyn Smucker
Dorothy Byler Snider
Paul Snider
Macy Friedt Steckley
Janet Luke Strycker
Sharon Egli Sundheimer
Mary Lapp Swartley
Erma Kauffman Swartzendruber
Paul Troyer
Carolynn Smucker Underwood
Royal Unzicker
Arlene Peifer Walter
Mary Troyer Watkins
Julia Brandeberry Weaver
Larry Welty
Carlton Wenger
Rachel Schrock Weybright
Doris Wright Woodward
Donna Yoder
E. Jean Stone Yoder
Eileen Yoder
Elizabeth Gingerich Yoder
Ilse Hodel Yoder
LaJane Richer Yoder
Marcia Schrock Yoder
Perry Yoder
Richard Yoder

1976

Births

James and **Audrey Swartzendruber Almdale**, Craigville, Ind., Laura Kathryn, July 23.

Steven and **Susan Nafziger Bartel**, Visalia, Calif., Kevin Steve, July 13.

Stephen and **Jane Yoder Bowers**, Goshen, Rachel Elizabeth, July 18.

Douglas '78 and **Lois Fast Ganger**, Elkhart, Ind., Brent Douglas, June 20.

Ronald '77 and **Jyl Hershberger Neufeld**, Nashville, Tenn., Aaron Michael, March 4.

Notes

Phillip Diller, Leadville, Colo., continues to work with the Eagle County School District.

Joanne Hershberger, Walnut Creek, Ohio, received a master of science degree in nursing from the University of North Carolina, Greensboro, in May. She is currently teaching nursing at Ohio State University, Columbus.

Elroy and **Mary Yoder Holsopple**, Mennonite Central Committee workers, have assisted in reconstruction in Hoima, Uganda, during the past year. Uganda's infrastructure is chaotic. Amid this chaos the Holsopples are working with two development projects of the Protestant Church of Uganda.

Brenda Johnston Hunter, Raleigh, N.C., works for First Citizens Bank as a secretary for the vice president of data processing operations.

Dick Lehman, Goshen, works full-time as a potter. **Jolene Bontrager Lehman '78** works as a therapist in an adolescent day treatment program for Oaklawn Psychiatric Center in Elkhart.

John Sharp, a May Goshen Biblical Seminary graduate with a M.Div. degree, joined the pastoral team at Salford Mennonite Church, Harleysville, Pa., with specific responsibilities for preaching, teaching and counseling.

Merle Snyder, Denver, Colo., has been promoted to associate editor with Industry Media, Inc., a publisher of technical trade journals.

Lloyd Zeager, Lancaster, Pa., librarian at Lancaster Mennonite High School, took a year's leave of absence from the Lancaster Mennonite Historical Society to attend Drexel University, where he received a M.S. in library science.

1977

Marriages

Jeffrey Books, Waynesboro, Pa., and **Donna Detweiler**, Akron, Pa., July 30.

James Hertzler, Norfolk, Va., and **Jewel Yoder**, Newport News, Va., June 25.

Births

Lowell and Dianne Sprunger **Birkey**, Ames, Iowa, Justin Matthew, June 20.

David and **Kathryn Schertz Kortemeier**, Elkhart, Ind., Paul Schertz, June 26.

Benjamin and **Beth Regier Selzer**, Hesston, Kan., Nathan Regier, April 21.

Randy and **Ann Yoder Smith**, Hesston, Kan., Emily Ann, March 4.

Notes

David Mishler, Johnstown, Pa., in a pastoral assignment at Blough Mennonite Church, received a M.Div. degree from Goshen Biblical Seminary in May.

Beth Johnson Ruth, assistant director of information services at GC for the last two years, moved to New Hampshire where she'll be assistant professor of communication at New England College in Henniker. Her husband **Phil '83** will study English/fiction writing at the University of New Hampshire.

David Swartley's new book, *My Little Georgie*, published by Bethel Publishing Company, is the story of a single foster father and an unwanted boy who, through disappointments and heartaches, forge a new kind of family together. Swartley says that the book is of general interest for both adults and children and has the message that "people can respond to love in different ways." A four-time foster father himself,

Robert Yoder
Bonetta Baer Zook
Gordon Zook

1963

Glenda Gautsche Allen
Toshiko Shinohara Aratani
William Baer
Jeanette Wyse Beck
Wilbur Birky
Bonnie Swihart Blough
Allen Bohn
Lilah Graber Bohn
Joyce Kauffman Brenneman
Janice Eicher Brunk
Louanne Schertz Brunk
Robert Brunk
Myrna Burkholder
Ruth Ludlow Carter
Donald Chapman
Orrie Clemens
Jewell Yordy Coleman
F. Jane Mutschler Culp
C. Grace Snyder Davidson
William Davidson
Judith Loeser Edsall
Diane Gerber Eigsti
Norma Schloneger Erb
M. Dean Falb
Nancy Lapp Falconer
Phyllis Frey
G. Weldon Friesen
Lawrence Garber
David Gerber
Julia Yoder Gerber
Keith Gingrich
Melvin Glick II
Ida Gross
Karen Bontrager Hadley
Ada Mast Hallman
P. David Harley
Gwendolyn Witmer Hartzler
Jon Hartzler
Joan Slagell Heckel
Carolyn Lind Hockman
Arlene Sauder Horst
Oren Horst
Philip Horst
Alvin Hostetler
Charles Hostetter
Richard Huneryager
Mark Jantzi
Norma Johnson
Angelina Maniaci Jones
Mary Mumaw Kalbfleisch
Lou Ann Richer Kanagy
Joan Schertz Kaufman
Stephen Kim
LaVon Nolt Kolb
Patricia Forrester Kratzer
Aaron Lehman
Marilyn Graber Leichty
Faye Newcomer Litwiller
Mary Mast Litzinger
Leila Kauffman MacDonald
Mary Ellen Kauffman Martin
Nancy Rudy Martin
Lois Shetler Massanari
R. Michael Massanari
Rhoda Nyce Massanari
Ronald Massanari
H. Charles Mellinger
Jeanette Rhodes Mellinger
William Meyers
Jacob Mierau
Bonnie Freeman Miller
Carol Beller Miller
Duane Miller
John Miller
Mary Cender Miller
Rachael Shantz Miller
John Mosemann
B. Idella Lais Mukasa
Joanne Hostetler Murray
Janice Nafziger
Ardith Helmuth Nofziger
Rodney Nofziger
Ruby Widrick Norton
Ruthann Brilhart Peachey
Carol Springer Rhodes
Kathryn Wilson Rhodes
Enid Miller Schloneger
Rhoda Nafziger Schrag
Ruth Kaufmann Sexton
Evelyn Kauffman Shellenberger
Myron Shenk
Dana Sherman
Carolyn Short
Joann Yoder Smith
Murray Snider
Peggy Gascho Stafford
Margaret Steider
Mary Kaufman Stein
Beulah Wenger Steiner
Gerald Steiner
Carolyn Detwiler Stjernholm
Melvin Stjernholm
Charlene Beechy Stoltzfus
Duane Studer
Carol Unzicker Thierer
Edith Mellinger Troyer
Donald Voth
Jane Schaefer Walden
Mary Nafziger Walson
Jane Martin Walters
Thomas Warfel
Phyllis Peck Warrick
Carolyn Schrock Watkins
J. Denny Weaver
Nancy Troyer Weaver
Arlene Yoder Wenger
John Wenger
Bernadine Albrecht Yoder
Bradley Yoder
Patricia Yoder

1964

Leah Beachy
E. Junior Bechtel
Patricia Sutter Bechtel
Carol Kauffman Beck
E. Dean Beck
Anna Derstine Bergey
Robert Beyeler
Daniel Bodiker
Diane Frey Bodiker
Franklin Bontrager
Allen Brooks
K. Ilene Kaufmann Brown
Ray Brubacher
David Bucove
Maretta Britsch Buller
Ann Krabill Burkholder
Robin Gustafson Carlson
Geraldine Chan
Judith Yoder Denlinger
Roseyn Rychener Devlin
Darrel Diener
Leona Saxton Diener
Dennis Egli
Caralee Eicher
Roma Diller Eicher
Willis Fields
Gordon Fricke
George Friesen
LuEtta Horsch Friesen
Sara Snyder Friesen
Mary Fry
Wayne Ganger
Patricia Slaney Geedy
Daniel Gerber
David Gerber
Melvin Gerber
Allen Graber
Merlin Grieser
Gerald Gross
Sarah Derstine Harley
Jefferson Hartzler
Shirley Yoder Hershberger
Thomas Hershberger
Carol Yoder Hochstedler
Alan Hochstetler
Pauline Aeschliman Holsopple
Allen Horst
Byrdalene Wyse Horst
Willis Horst
Elaine Weldy Hostetler
Alice Wenger Hsu
Carol Snyder John
Dennis Johnson
Max Kanagy
Donna Gouker Kauffman
Thomas Kauffman
Sharon Kennell Kauffmann
Janet Troyer Keim
Ann Elkins Kelver
Lydia Schrock Kennel
Ronald Kennel
Jon Kennell
Lila Zehr King
Ronald King
J. Evan Kreider
Janice Aeschliman Kreider
Ruth Landis
Neil Lapp
Larry Lehman
Maurice Lehman
Merritt Lehman
Helen Slaubaugh Lindstrom
Roderick MacDonald
Ronald Martin
Jane Naus Mayse
Katherine Shepard McKinney
Dennis Miller
Jerry Miller
Joann Shelley Miller
L. Edwin Miller
Leanne Miller
Linus Miller
Marian Kauffman Miller
Gladys Swartz Morris
Edwin Moyer
Lotani Mukasa
Ann Musselman Naylor
Myrl Nofziger
John Oswald
Wesley Oswald
David Powell
Karen Coolman Powell
Donald Rensberger
Rachel Nolt Rensberger
John Rohrer
Rebecca Roth
Loraine Hockman Ruth
Phyllis Ruth
James Sauder
Vernon Schinski
Robert Schloneger
Kenneth Schmidt
Walter Schmucker
Daniel Schrock
Grace Martin Schweitzer
Lorraine Murphy Sheeler
Carol Stockburger Shenk
Bonnie Short Short
Donald Smucker
Dorothy Springer Smucker
Jon Smucker
Donald Snyder
Claridy Miller Stauffer
Cara Schrock Steiner
Ruth Geiser Steiner
Perry Steria
Allen Stuckey
Phyllis Dintaman Stutzman
Ronald Stutzman
David Sudermann
Donald Troyer
Walter Troyer
Jan Van Donk
F. Arlene Troyer Voorhis
Ronald Weaver
Rebecca Harvey Weddle
Faith Landis Wenger
Sara Gingerich Wengerd
Arnold Willems
Leiw Williams
Adeline Amstutz Yoder
David Yoder
Elmer Yoder
James Yoder
John Yoder
Kermit Yoder
Marilyn Troyer Yoder
Mary Chupp Yoder
Olen Yoder
Sharon Wise Yoder
M. Winifred Hostetler Yordy

1965

Carolyn Amstutz
John Baer
Rita Ebersole Berg

he used some of his own experiences to tell his story. His first book was *My Friend, My Brother*.

Fred Swartzendruber is general manager of a small business extension in Gaborone, Botswana. **Jan Swartzendruber** relaxes since the independent newspaper she helped edit died of money woes in May. Her next project is to choreograph a modern ballet.

1978

Marriages

Murray Bowman, New Hamburg, Ontario, and **Helen Stoltzfus**, Goshen, July 16.

Robert Marshall, Bradenton, Fla., and **Marilyn Roes**, Lowville, N.Y., June 5.

Births

David and **Julie Linder Gingerich**, Burton, Ohio, Rebekah Joy, April 25.

Thomas and Donna Hartman **Caskey**, Bristol, Ind., Angela Lynn, July 13.

David and **Michelle Yoder Link** '79, Bellefontaine, Ohio, Lila Jean, June 20.

David '79 and **Mary Schmid Miller**, Goshen, Mary Elizabeth, June 15.

George and **Kristine Hoover Skyrm**, Goshen, Andrea Elizabeth, July 7.

Notes

Colleen Merillat Adcock, Dallas, Texas, is working as an R.N. in an adolescent unit at Brookhaven Psychiatric Pavilion.

Henriette Elisabeth Du Rieu, Amsterdam, Netherlands, graduated from Goshen Biblical Seminary with a M.Div. degree in May. August 1 she began as youth work advisor of the Dutch Mennonite Conference youth organization.

Nelson and **Ellen Graber Kraybill** '77 live in Taftsville, Vt., where he was installed as pastor of Taftsville Chapel May 1. They have a one-year-old daughter, Laura.

John A. Miller received a M.Div. degree from Goshen Biblical Seminary in May. He is working in peace education and program development in voluntary service with Mennonite Board of Missions in San Antonio, Texas.

David Myers, pastor at Whitestone Mennonite Church, Hesston, Kan., received a certificate in theological studies from Goshen Biblical Seminary in May.

1979

Marriages

Jeffry Birky, Hopedale, Ill., and **Millie Tann** '80, Goshen, June 18.

Dean Goodwin, South Bend, Ind., and **Sherri Kurtz**, Salem, Ohio, July 2.

Births

Ramon and Karen Birky **Nachtigall**, Elkhart, Ind., Michael Aaron, June 17.

Arthur and **Nancy Winkler Noderer**, Oldsmar, Fla., Laura Allison, Nov. 10.

Eric and **Donna Rohrer Sauder**, Leola, Pa., Alexis Ann, July 1.

Notes

Ryan Ahlgrim completed course work for a M.Div. from Goshen Biblical Seminary.

Rebecca Gerber, Mountain Lake, Minn., a 1983 Mankato State University graduate with a major in therapeutic recreation, is employed as a program assistant in the Theresa K. Sexton Home, a training home for retarded adults.

Susan Fisher King, Wilmington, Del., works full-time as a staff nurse at Crozer-Chester Medical Center in Upland, Pa., on a medical-surgical oncology unit.

Susan Mionske began working in August as a lab technician at an American Baptist mission hospital in Haiti.

Cornelia Schuelke works as a nurse at L'hopital de Bon Samaritain in Limbe, Haiti.

Peggy Yoder Blosser
Gary Boller
F. Elaine Amstutz Boyer
James Brenneman
Marilyn Kaufman Brown
J. Kenneth Brubaker
Rebecca Schlabach Byler
John Duerksen
Judith Schrock Eash
Carolyn Dick Emmert
James Erb
Dwight Esch
M. Joann Zeiset Freed
Rodney Frey
Janet Graber Gerber
Elaine Moyer Gibbel
Gilbert Gingerich
Beulah Clemens Glick
Ervie Glick
David Graber
Phebe King Graber
Frances Bontrager Greaser
Joan Krabill Gross
Karen Grossman
Franklin Hartzler
Alvin Hershberger
Margaret Beachy Hershberger
Virgil Hershberger
J. Harold Hess
Rowen Hochstedler
Noah Hochstetler
Clyde Hockman
Clinton Hofstetter
Thomas Holtzinger
Norman Hsu
Elvon Kauffman
Grace Weaver Kauffman
Judith Kauffman Kennel
Alice Hartzler Kennell
Bonita Liechty King
Franklin King
Robert Koch
Gloria Amstutz Landes
R. Dale Landes
Joseph Lapp
Dierra Kreider Lehman
Norman Leichty
Morris Litwiller
Elizabeth Lehman Martin
Melba Weaver Martin
Jared Massanari
Elva Mast
Gerald Mast
K. Ann Smucker Mast
Carolyn Oyer Miller
Elmer Miller
Janice Carpenter Miller
Judith Kennell Miller
Lloyd Miller
Marcia Schmucker Miller
Jean Lehman Moyer
Samuel Moyer
Phillip Mullet
Ruth Frankenfield Mumbauer
Nancy Eash Myers
Shradha Nand
Bryan Noe
Elaine Merillat Noe
Lowell Nofziger
James Norton
Glen Oesch
Lois Roth Oesch
Charlene Hostetler Oswald
Louise Strang Ott
Twyla Maurer Pauls
Ruth Pershadi
Elizabeth Yoder Pyles
Gilbert Reed
Ross Rhodes
J. Philip Rittenhouse
Linda Swartz Roth
Mona Nofziger Sauder
Wayne Schertz
Vivian Mishler Schinski
Vivian Crilow Schlabach
Donald Sheeler
Joe Short
Peter Short
Donald Smith
Eleanor Smith
Arthur Smoker, Jr.
Nova Wingard Smoker
Linda Wyse Smucker
Lynn Smucker
Russell Smucker
B. Arlene Miller Snavely
Earl Snyder
Wilma Yordy Springer
Judith Stucky Sprunger
Daniel Steiner
John Steiner
Margaret Mann Steiner
Wesley Steiner
Ethel Miller Stutzman
Johanna Sutter
Carol Yoder Swartzendruber
Ray Swartzendruber
Douglas Thomas
Henry Troyer
Philip Troyer
Marion Von Buettner Walker
Gary Weaver
Mary Wenger Weaver
James Wenger
Wanda Mast Willems
Winifred Boshart Wilt
Jerry Wyse
Esther Detwiler Yoder
Imo Jeanne Yoder
Irene Yoder
Janet Yoder Yoder
LaMar Yoder
Nancy Metzler Yoder
Phyllis King Yoder
Wayne Yoder
Paul Zimmerly
John Zook

1966

Lois Beller Anneler
Lois Yoder August
Kathryn Ulrich Baer
James Bare
Roger Beachy
Wendell Beck
Cynthia Jantzi Bell
Jerry Bontrager
Leta Schrock Bontrager
Janice King Brubacher
Beverly Litwiller Burmeister
Jon Byler
Martha Beiler Byler
Susan Kauffman Cater
Elizabeth Powell Christner
Evelyn Zuercher C s
LuEtta Yoder Culp
Janis Yoder Erb
Waneta Abell Franklin
Ruby Byler Freed
Russell Freed
Larry Frey
Melvin Friesen
Laura Funk
Grace Souder Gerber
Stephen Gerber
Elaine Graber Gingerich
Sandra Stalter Gingerich
Wallace Gingerich
Bonnie Kaufman Graber
Judith Burket Haller
James Halteman
Sarah Brookmyer Hammitt
Loren Hartman
Gregory Hartzler
Wilbur Hershberger
Evelyn Plank Holderman
Dorothea Dyck Honn
Jerald Hostetler
Wanda Amstutz Hostetler
Elizabeth Hunsberger
Rosa Yoder Johnson
Barbara Gingrich Kauffman
Linda Nofziger Kauffman
Sanford Kauffman
Ethel Hartzler Kaufman
Myrna Yoder Kaufman
S. Roy Kaufman
Bonita Martin Kaufmann
John Kaufmann
William Kaufmann, Jr.
J. Robert Kile
Loren King
Alice Umble Klassen
John Klassen
R. Faye Mosemann Klassen
Gerald Kreider
Karen Beechy Kreider
Kristin Troyer Lehman
Roger Litwiller
Barbara Martin
Clair Martin
David Martin
Guenn Stoltzfus Martin
Raymond Martin
Ruth Shank Martin
Alice Eicher Massanari
David Mast
Ora Mast
Stephen Michalovic
Clifford Miller
Evelyn Yoder Miller
Harriet Delp Miller
J. Philip Miller
John Miller
Samuel Miller
Freda King Milne
Julia Mast Mishler
Jane Edmondson Morgan
J. Phillip Moyer
David Mullet
O. Howard Mummau
Victor Myers
Alice Goertz Peebles
Herbert Peebles
Rebecca Kreider Pries
Carol Ratzloff
Sue Roth
Louise Stuckey Rudo
Elaine Kauffman Rupp
Dale Schlabach
Howard Schrock
Jacob Schrock
Ronald Schrock
Christine Schumacher
David Schwartz
Brenda Short Shelby
Donald Slabaugh
Janlee Ebersole Smith
Janet Nase Smucker
Sarah Roth Smucker
Loretta Martin Snider
Mabel Schrock Snider
Betty Detwiler Sommer
Barbara Beechy Springer
Loren Stauffer
Ellen Brenner Steiner
Vernon Stoltzfus
Elaine Blosser Stuckey
Judith Stealy Stuckey
Richard Stuckey
Marvin Thieszen
Sandra Richer Tinsler
Burl Troyer
Susan Troyer
Vance Weaver
Linda Zehr Weitekamp
Robert Wenger
Margaret Cline Weybright
Steven Wyse
Eleanor Steiner Yoder
Gretchen Honderich Yoder
Janette Rupp Yoder
Meredith Lambright Yoder
Tim Yoder
Farrel Zehr
Lucille Zehr
Karen Zimmerman
Mark Zimmerman

1967

Wealtha Yoder Alex
Glenn Amstutz
Beverly Horst Armstrong
Rebecca Grossnickle Bartow
Duane Beck
Martha Dosher Beck
Mary Stuckey Beck
Roger Beck
James Blosser
Ellis Bontrager
Eugene Bontrager
Linda Schmidt Brenneman
Sandra Schloneger Brenneman
Margaret Birky Brubacher
Donald Brubaker
Pamela Heiser Brubaker

1980

Marriages

Wayne Fisher, Lombard, Ill., and **Jane Liechty**, Goshen, June 18.

J. Lamar Freed, Philadelphia, Pa., and Susan Moyer, Richmond, Va., Jan. 1.

Michael Strycker, Goshen, and **Kathleen Wengerd**, Kouts, Ind., June 5.

James Yoder, Kalona, Iowa, and **Patricia Albrecht**, Goshen, June 18.

Births

John and **Suella Lehman Gerber '81**, Wissembourg-Weiler, France, Aaron Michel, May 16.

Bill and **Elaine Martin Pearce**, Elmira, Ontario, William Joseph, June 28.

John and **Charlene Birky Sandberg**, Kouts, Ind., Daniel Scott, March 22.

Douglas and **Patricia Yoder Schmucker**, Toledo, Ohio, Jason Allen, June 14.

Notes

Joy Newmann Landis, Raleigh, N.C., is an assistant to the executive director of the Professional Engineers of North Carolina, an association of over 2,000 members. Besides work on public relations and legislative issues, she also edits and does layout for a bi-monthly magazine.

Senior Elias Acosta will join other students, faculty members and alumni this fall in a celebration of WGCS's 25th anniversary.

Evelyn Miller Byler
Frances Fisher Cripe
Victoria Blair Crowe
David DeFehr
Gloria Stover Delp
David Denlinger
Fern Unzicker DiNicola
Ann Peifer Eberly
LaVerta Yoder Eberly
Mary Landis Ferry
Nancy Kennell Fisher
Lowell Gerber
John Gingerich
Norris Glick
Barbara Anderson Graber
David Graber
Leon Graber
Marla Miller Graber
Jean Wallace Griffin
P. Marcus Hamsher
Rebecca Imhoff Hartzler
Rodney Hartzler
Marie Hershberger Hershberger
Carolyn Gass Hertzler
John Hess III
Arlene Koch Holdeman
Elaine Hooley
Marilyn Schertz Horrisberger
Phyllis Schrock Hostetler
Erica Janzen
Charles Kauffman
Duane Kauffmann
Sandra Gunden Kennedy
Hugh King
Vernon King
Ruth Neffle Koch
Mary Roeschley Kratz
Ray Kratz
Carol Histand Lehman
Jane Gingerich Lehman
Donald Litwiller
Eleanor Loewen
MariLynn Lambert Lynn
P. Elaine King McKee
Kenneth Metzler
Albert Miller
Edward Miller
Galen Miller
Joyce Nafziger Miller
Lloyd Miller
Lyle Miller
Richard Miller
Robert Milne
Colin Mishler
L. Ellen Miller Morehouse
Arthur Mullet
Carol Glick Mullet
Robert Mullet
Wade Mullet
Toby Riley Musgrave
Dale Myer
Dennis Myers
Elaine Gerber Nand
Miriam Brackbill Nissley
Dennis Noe
Rachel Graber Noe
Terry Nofziger
Fred Nussbaum
Marilyn Jones Oplinger
Patricia Mishler Patty
Marlene Peters
Gary Rediger
Gwendolyn Brenneman Rich
Emily Strong Rickloff
Paul Rohrer
Lynn Rupp
Keith Saffer
Charlene Gerber Schildt
J. Mark Schrag
Geraldine Miller Schrock
JoAnn Erb Schrock
Philip Schrock
Karen Ulrich Seehusen
Kathryn Hunsberger Seitz
Karen Miller Self
Susan Shank
Richard Shellenberger
Suzanne Richard Short
M. Ruth Roeschley Slabaugh
Connie Miller Slagel
Lynn Slagel
Rita Kandel Smith
Stanley Smith
Linda Yost Spohn
Bruce Stahly
Clayton Steiner
Susan Yoder Stempel
L. Jean Henderson Stevens
Ila Hartzler Stoltzfus
Neal Stoltzfus
Jeannie Wyse Stuckey
George Summer
Mary Miller Summer
David Swartz
Nancy Bender Swartzendruber
Helen Lyndaker Unruh
Loren Unruh
Gwen Widmer
Jerry Wittrig
Norah Johnson Wolthuis
Clarence Yoder
Freda Yoder
Galen Yoder
James Yoder
Janet Leatherman Yoder
Mary Schrock Yoder
Patricia Overholt Yoder
Roveen Townsend Yoder
John Yordy

1968

Janice Kauffman Andrews
Roselyn Aschliman
Walter Bachman
Teresa Brown Beachy
Edna Beiler
Ivan Beyeler
Rosalie Barclay Billheimer
Mary Boshart
Douglas Brenneman
Rachel Cross Brenneman
Lloyd Brugger
Ellsworth Byler
Chia-Shan Chen
Kathryn Fretz Churchman
Keith Derstine
Paul Derstine
Margaret Diener Diener
Judy Myers Dintaman
Sherman Eberly
Martha Ebersole
Scott Engle
John Erb
Ramzi Farran
John Frankenfield
Kay Freyenberger Frunzi
E. Louise Burkholder Gingerich
Candace Cureton Groh
Lowell Guengerich
Jane Bishop Halteman
Elaine Smucker Harley
John Harley
Thomas Harman
James Hartzler
Lois Kauffman Hartzler
L. Joan Graybill Haverstock
James Hershberger
Jo Good Hiatt
Alice Albrecht Hill
Clifford Hochstedler
Rachael Troyer Hochstedler
Lamar Holsopple
R. William Horrisberger
Sharon Kirkton Hughes
Dennis Huneryager
Joyce Brunner Hunsicker
Susan Hess Hurst
B. Suzanne Beechy Kauffman
David Kauffman
Dennis Stuckey Kauffman
Richard Kauffman
Dorotha Shank Kauffmann
John Kaufman
Loretta Epp Kaufman
Richard Keim
Sharon Reist Kennel
Doris Keyser
Vivian King
Leo Kreider
Mary Myers Kreider
Diane Alderfer Kropf
Michael Lambright
Helen Miller Lampman
Henry Landes
Jane Clemens Landes
Jerold Lapp
Darlene Ritter Larrison
Theodore Larrison
Alice Smucker Lehman
Galen Lehman
Robert Litwiller
Betty Defrees Lorenz
Marilyn Esch Ludwig
Mary Noll Lyday
Terry May
John McCarthy
M. Earl Meck II
Kathryn Rensberger Meck
Betty Stutzman Miller
Joan Yoder Miller
Marcia Miller
Marvin Miller
Twila Gingerich Miller
David Moyer
Doris Moyer
Janet Kropf Mullet
Lynn Newcomer
Mary Liechty Nofziger
Ethel Smoker Oatman
Brian Otto
Dorothy Miller Otto
Leonard Penner
Mary Beechy Pfeiffer
Richard Reschly
Charlene Yoder Rhodes
Dale Rhodes
Dallas Rychener
Cynthia Williamson Sandberg
Duane Sauder
Raymond Schlabach
Sara Kauffman Schlabach
Willard Schloneger
Elaine Gerig Schrock
Merlin Schrock
Nancy Schrock Schrock
Roberta Brown Schrock
Elizabeth Kaufmann Scott
Esther Lehman Shallenbarger
Beverly Short
Walter Slabaugh
Glenn Smucker
Richard Smucker
Karl Sommers
Sallie Rissler Spotts
A. Jay Springer
Donovan Steiner
Rita Graber Steiner
Samuel Steiner
Ellen Hernley Swanson
C. Ardell Swartzendruber
Douglas Swartzendruber
Judith Horner Swenson
Marjorie Teuscher
Margaret Brenneman Thut
J. Jerry Troyer
Rachel Albrecht Varona
Gladys Schrag Wade
Leon Weaver
Lavon Welty
Carolyn Liechty Wenger
Galen Wenger
Ferne Kilmer Yoder
Keith Yoder
Kenneth Yoder
L. Douglas Yoder
Winston Yost
Janet Jordan Zehr
Ruth Lais Zehr
David Zeiset

1969

Sidney Amstutz
Susan Miller Balzer
Stanley Beachy
Timothy Beachy
Bonnie King Beck
Lois Gingerich Beck
Patricia Williams Becker
Ruth Steinmann Bender
David Birkey
Robert Birkey
David Bishop
Thomas Bishop
Trinda Hirschey Bishop

Samuel Lopez received a master of arts in peace studies from Goshen Biblical Seminary.

Joseph Miller moved from Walnut Creek, Ohio, to Derry, N.H., where he accepted a position as regional sales representative for Wayne-Dalton Corp.

Rachel Shank Shenk, Goshen, is an associate archivist at the Archives of the Mennonite Church.

Carol Smucker, Washington, D.C., is studying part-time at Georgetown University toward a translating certificate while continuing to work at the French Embassy.

Amanda Wampler, Mountain City, Tenn., is self-employed, tuning and repairing pianos in the mornings and giving lessons in the afternoons.

1981

Marriages

Jay Brubaker, Rothsville, Pa., and **Torrie Martin '82**, Minot, N.D., July 2.

Scott Christy and **Torrie Bolton**, both of Souderton, Pa., June 25.

Larry Clipp, Edwardsburg, Mich., and **Martha Coyne**, Goshen, July 2.

Randall Eigsti, Denver, Colo., and **Anita Landis '82**, Lancaster, Pa., June 11.

LaDell Gautsche, Pettisville, Ohio, and **Joyce Holsopple '82**, Archbold, Ohio, June 5.

Marvin Hostetler, Goshen, and Donnita Payne, Elkhart, Ind., May 28.

Jeffery Mark, Elkhart, Ind., and **Kathy Kenagy**, Albany, Ore., June 4.

Kent Weaver, Elkhart, Ind., and **Jodi Bailey '83**, Troy, Ohio, June 11.

Births

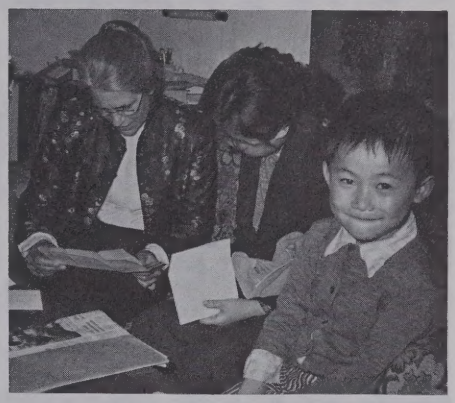
Terry and **Roberta Yoder Bontrager**, Goshen, Amber Joy, June 30.

John and Crissie Musselman **Graber**, Elkhart, Ind., James David, June 10.

Notes

Douglas and **Dawn Yoder Harms** received certificates in theological studies from Mennonite Biblical Seminary.

Robert Kehr, Goshen, works full-time at WFRN-FM doing "overnights."

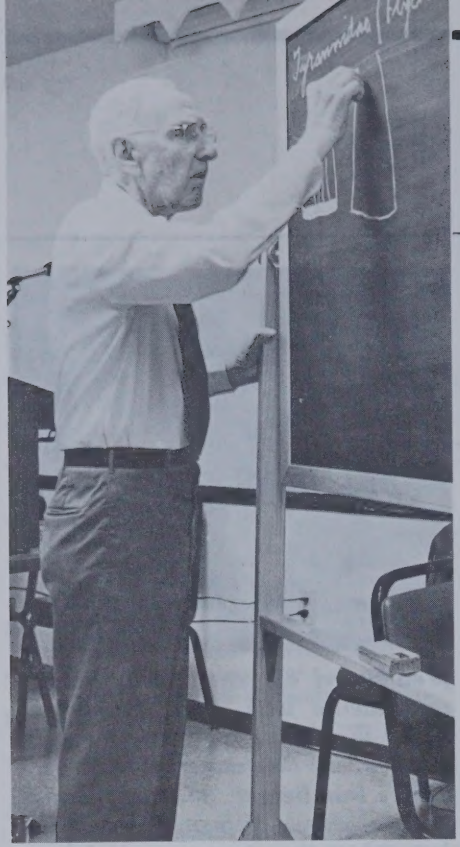


***Wen Houyi '81**, center, looks over correspondence with Doris Bomberger, while Wen's son is much more interested in the camera. Doris and **James Bomberger '56** taught English for two years at Sichuan Teachers College, where they were on a special two-year assignment away from their regular positions at Eastern Mennonite College.*

Arlee Albrecht Blackburn
Janlee Loewen Blosser
Barbara Frey Bontrager
Philip Bontrager
Bradley Boyd
Calvin Britsch
Thomas Brubaker
Kathleen Gibson Brunk
Lenette Maurer Burckhart
John Christner
Louise Leech Clingan
Richard Cook
Mabelann Schrock Crossgrove
Delbert Culp
John Davidson
Sally Schroeder Demars
Mary Derstein
A. Irene Bolton Dorville
Carol Koop Farran
Michael Feeney
Ruth Fireoved
Gail Fisher
Karla Barger Ford
Sharon Miller Freed
Jerry Frey
Raymond Funk
Keith Gerber
Reta Schrock Gerber
Janette Basinger Gerig
Jean Gerig
Douglas Gingerich
Duane Gingerich
Kenneth Gingerich
Sheila Lederman Graber
Barbara Holdread Green
Donna Yordy Grove
Susan Goughnour Guengerich
Ronald Gunden
Karen Yoder Harvey
Barbara Yoder Heath
Linda Nolt Helmus
Mervin Helmuth
Arthur Hershberger
Dwight Hershberger
Joan Kennell Hershberger
Maxine Mast Hershberger
Kikuko Shukumine Hilbun
Patty Kanagy Holsopple
Judy Bucher Hope
Viola Vogt Horst
Shirley Hildebrand Hsu
Sara Lapp Janzen
Carolyn Yousey Kauffman
Daniel Kauffman
Janice King Kauffman
Barbara Claassen Kaufman
Delmar King
Glenda Hunter King
Kathleen Mast King
Larry King
Laura Shenk King
J. Michael Klaus
Donald Kraybill
Kay Sutter Kreider
Paul Kreider
D. Eugene Kropf
Marvin Kurtz
Anita Stalter Lapp
Rosemary Imhoff Law
Kermit Lehman
Linda Yoder Lehman
Ruth Nussbaum Lehman
Katherine Yoder Leichty
Margaret Pierce Lewis
Lois Bixler Longoria
Gail Schaefer Lyndaker
Kenneth Massanari
Frederic Miller
Lewis Miller
Marvin Miller
Patricia Stevens Miller
Paul E. Miller
Paul J. Miller
Veryl Sutton Moreland
Jean Breneman Moyer
Janie Liechty Mullet
Sharon Klopfenstein Mullet
Jane Myers
Margaret Hartzler Neer
Ruby Newcomer
Glenna Miller Nickell
Agnes Martin Norris
Dale Nussbaum
Donna Richer Oswald
Sylvester Outley
Velma Miller Peck
Doris Allen Perkins
Donna Hershberger Rempel
Phillip Rich
Pamela Allen Rodriguez
John Rohrer
David Rosenberger
Veronica Roth-Finigan
Larry Rupp
Rosemary Falb Rupp
Barbara Mullet Rychener
J. Richard Schlabach
Florence Rodgers Schloneger
Weldon Schloneger
Sherylyn Huebert Schmidt
H. Devon Schrock
Jane Wenger Sell
Phyllis Good Senesi
Barbara Stroh Shannon
Richard Shelly
Rebecca Vetter Sheppard
Marlin Short
Lynn Smith
Robert Smith
Karen Hooley Smucker
Joyce Detwiler Sneddon
E. Keith Springer
Susan Clemmer Steiner
Keith Stuckey
Susan Eigsti Stuckey
Ted Stuckey
Devon Stutzman
Mary Yoder Suter
Lynn Swartzendruber
Timothy Thut
Marcia Mann Troup
Joyce Frey Troyer
Kenneth Troyer
Rebecca Tyson
Carl Weaver
Carol Shank Wolfer
Esta Moreland Yoder
Kenyon Yoder
Mary Yoder
Michael Yoder
Diana Atkinson Zeiset
Dorothy Peters Zimmerman

1970

Mary Amstutz
Larry Augsburger
Douglas Baker
Clarence Bauman
Carol Beechy
Philip Bender
Mary Yoder Birkey
Virginia Davidhizar Birky
John Blosser
Henry Braun
Sara Jo Lehman Braun
Faye Schloneger Breneman
G. Martin Breneman
Carol Myers Brown
Audrey Yoder Croal
Richard Crockett
Robert Crossgrove
Ruth Esch Crossgrove
Howard Detweiler
Mary Lou Nussbaum Douglas
Ruth Yoder Dyal
Judith Beechy Dyck
Sylvia Dyck
Gail Ehret
Keith Fox
Bettilu Gisel Fraas
L. Jane Gross Frankenfield
Jill Miller Frey
Jane Byler Frost
David Gerig
Duane Gingerich
Gloria Aeschliman Gingerich
Judith Noe Gingerich
Noreen Preheim Gingerich
Ann Keener Gingrich
Martha Yoder Graber
Myron Graber
Shirlyn Liechty Graber
Sandra Roose Greene
Neil Hartzler
Rachel Nafziger Hartzler
Rebecca Krabill Hauder
Linda Gibson Hiebert
Murray Hiebert
Kenneth Hieser
Paul Hilbun
Robert Hochstedler
Delmar Hooley
Sanford Hostetter
Ida Diener Huebert
Robert Hurst
Richard Imhoff
C. Earl Jantzi
Lowell Jantzi
Donald Jaquet
Phyllis Lehman Jaquet
Franklin Kandel
Joan Stuckey Kauffman
Marilee Virgil Keim
Badawe Khader
Joan Kennell Kirk
Sharon Klingelsmith
Karen King Koellein
John Kolb, Sr.
Elizabeth Loux Kraybill
Jeanette Jefferis Kreger
Janice Krehbiel
Karen Schertz Lambert
Janet Knox Landis
Robbin Mester Lang
Harold Lebold
Vicki Gardner Lichti
Susan Liechty
Richard Martin, Jr.
Shirley Richer Martin
Virginia Shank Martin
Kaye Massanari
Nancy Zehr Massanari
Neil Matthies
Kathleen Lehman McCain
Shirley Schrock Michelozzi
Barbara Miller
Leon Miller
Lowell Miller
Mahlon Miller
Carol Miller-Histand
Loren Moshier
James Moyer
Daniel Myers
John Myers
Larry Nafziger
Audrey Noblit
Joan Oswald
Kathleen Engle Oswald
Robert Oswald
Kathryn Davidhizar Oviedo
Jean Kauffman Owens
Robert Owens
Philip Paul
Cynthia Wingard Peterson
Kenneth Pletcher
Rodney Pletcher
Ramona Yoder Quigg
J. Douglas Risser
Richard Roes
Norene Rychener Saldana
Kenton Schreck
Marvin Schrock
Kevin Segner
Janice Ebersole Shantz
Kim Shantz
Glenn Slabaugh
Rebecca Gunden Smith
P. Mark Smucker
Elaine Toman Snider
Randall Snyder
Roxanna Bontrager Sommers
Robert Souder
Barbara Yoder Stahly
Breta Woodhull Stahly
Dennis Stahly
Karen Brenneman Stalter
Larry Stalter
Rosemary Stoltzfus
Bonita Slaubaugh Stuckey
Terry Stuckey
Thomas Stuckey
Gene Stutsman
Mabel Amstutz Sutter
Sem Sutter
Sharon Swartley
Ellen Russell Swihart
Jo Joyce Purdy Tackett
John Thut
Nancy Warstler Thut
Anne Yoder Troyer



Returning to the classroom to teach a continuing education course in bird identification was professor emeritus of biology S. W. Witmer '14.

1982

Marriages

Gail Gnagey '83, Archbold, Ohio, and **Michelle Goering**, Hudson, Mich., June 4.

James Kauffmann, Lombard, Ill., and **Debora Sawatsky '83**, Sao Paulo, Brazil, July 9.

Gary Long, Columbia, Pa., and **Kristine Schumm**, Elkhart, Ind., July 2.

Crandall Miller, Wellman, Iowa, and **Carla Hughes**, Cleveland Heights, Ohio, May 28.

Ronald Riegsecker, Goshen, and **Kathleen Nisly**, Dundee, Ore., July 2.

Terry Yoder, Archbold, Ohio, and **Joan Gotwals '83**, Souderton, Pa., July 16.

Births

Clair and **Patrice Mason Hochstetler**, Harrisonburg, Va., Megan Faye, May 16.

Paul and **Cheryl Graybill Waye**, Notre Dame, Ind., Melissa Lynne, June 24.

Notes

Gail '83 and **Michelle Goering Gnagey** moved to Boswell, Pa., where he is teaching at Johnstown Christian School and she is working in an area hospital.

Kerwin Kaufman, Goshen, graduated from the South Bend Medical Foundation School of Medical Technology in June.

Paula Martin Mumaw, Goshen, is a lead teacher of three-year-olds at Elkhart Community Day Care Center.

Andrea Springer, Goshen, is an assistant resident supervisor at a group home for the Association for the Disabled of Elkhart County..

Ben Unger, in his second year of graduate school in biochemistry at the University of Illinois, Champaign, was a site supervisor on an archaeology dig for two weeks in July with the American Expedition to Petra, Jordan, working on the Temple of the Winged Lion.

1983

Marriages

Brian Gingrich, Lowpoint, Ill., and **Laurie Lehman**, Archbold, Ohio, Dec. 19.

Mark Graber and **Rae Ann Troxell**, both of Auburn, Ind., July 17, 1982.

Steven Heatwole and **Nancy Miller**, both of Harrisonburg, Va., Aug. 1, 1982.

Brent Miller, Millersburg, Ohio, and **Teresa Bender '84**, Anaheim, Calif., June 18.

Kevin Miller, LaJara, Colo., and **Rebecca Stoltzfus**, Goshen, Aug. 20.

Paul W. Miller, Wayland, Iowa, and **Susan Christophel**, South Bend, Ind., Dec. 18.

Daniel Nafziger, Wadsworth, Ohio, and Evelyn Hartman, Marshallville, Ohio, July 2.

Robert Troyer
Peter Tschoepe
Linda Schrock Underwood
Louise Morell Vanagasem
Sueann Von Gunten
Sharon Graber Waltner
A. Lucille Yoder Weber
Marcia Youlden Wilson
Sara Cutchins Wood
Frederick Yoder, Jr.
James Yoder
Marcia Yoder
Mary Wade Yoder
Sharl Zehr Yordy
LaVerne Yousey

1971

Audrey Alderfer
Karen Pflueger Aupperle
Julia Smucker Baccash
Retha Yoder Baer
Sharon Lucas Bailey
Carol Reschly Baker
Philip Bauman
Carol Aller Bender
Ross Bender
Sharon Myers Birkey
Karl Birky
Carolyn Clemens Bontrager
Dennis Bontrager
Ruth Zehr Brancard
A. Anita Warkentin Brendle
Hubert Brown
Kathy Matthews Brubaker
R. Irene Stoltzfus Byers
June Gingrich Cleaveland
Mary Jane Schmell Crockett
Sarah Hershberger Culp
Veronica Beachy Denlinger
Wayne Denlinger
Ruth Dome
Jane Ebersole
Sarah Eby-Ebersole
John Egli
Nancy Kaufman Ehret
Dianna Burkey Eshleman
Christeen Burketta Finley
Victoria Northage Fisher
Bernard Frey
Jo Anne Nussbaum Frey
Marcia Miller Frey
Saundra Merrifield Gardner
Allen Glick
Jonathan Glick
Mary Yoder Glick
Sandra Gerig Glick
Barbara Short Goble
Doreen Wenger Good
Martha Smith Good
Mary Gingerich Graber
Randall Graber
Carroll Haines, Jr.
Jane Kratz Haines
Rosemary Wiebe Haury
Diana Nafziger Hershberger
Wayne Hochstedler
Dennis Holsopple
Lara Strauss Honderich
David Huneryager
Sharon Pritchett Hurt
Doris Wingert Imhoff
Cynthia Wedel Janzen
Lois Johnson
Clell Kandel
Allan Kauffman
Milo Kauffman, Jr.
Duane Kauffman
Martha Hess Kelley
Joy Kauffman Khader
Gail King
Titus King
Paula McDaniels Knowles
Richard Koch
Jean Flueckiger Kohli
Connie Rathbun Kreider
Gay Hunsberger Lehman
Jonathan Lind
Lois Shank Long
Connie Maibach
David Marohn
Nancy King Marsh
Karen Nofziger Martin
Roger Martin
Carol Byler Massanari
David Massanari
Patricia Massanari
Anna Peachey McCarthy
Mary Ann Birky McDowell
Beverly Bontrager Meuti
Leonard Meuti
Bradley Miller
Cheryl Speicher Miller
Deborah Kauffman Miller
G. Dale Miller
J. Mark Miller
John Miller
John Miller
Keith Miller
Maurice Miller
Rachel Buckwalter Miller
Stanley Miller
Violet Amstutz Miller
Stanley Miller-Histand
Bonita Martin Moon
Gerald Mumaw
Shirley Nafziger
Christina Neff
Benjamin Nelson
Susan Gardner Nelson
Lois Falb Newcomer
Mary Moretto Nine
Mabel Martin Nisley
Patricia Nofziger
Deloris Oldenburg
David Reist
Letha Miller Ressler
Jeanette Eicher Rice
David Ritchie
S. Rebecca Miller Roggio
Karen Garver Rohrer
Carol Freeman Rosenberger
M. Duane Schmidt
Jean Schrag
J. Thomas Schrock
Ruth Slabaugh Schrock
Michael Shank
J. David Shenk
Shirley Albrecht Shenk
Rozella Sherman
Clayton Shetler
Michael Short
David Slagel
James Slater
Dore Potteiger Smith
Marilyn Young Smith
Susanne Gerber Smith
Douglas Smucker
Mark Smucker
Vicki Yoder Smucker
Kathleen Newcomer Springer
Roger Springer
Cathrine Miller Stark
Ruth Ann Stauffer
Linda Christian Steele
Karen Mast Steiner
R. Daryl Steiner
Carla Handrich Stoltzfus
Sidney Stoltzfus
Renee Porter Stouffer
Max Stuckey
L. Ann Hertzler Stutsman
Rhonda Willems Swartzendruber
Don Troyer
James Van Dyke
Miriam Devries Vesely
Robert Wagler
Michael Walter
David Waltner-Toews
Larry Weaver
Rondel Wenger
Mary Lehman Wieand
Robert Wilt
Ruth Miller Wittrig
Herman Wulliman, Jr.
Phyllis Imhoff Wulliman
Stanley Wyse
Deborah Diverchy Yoder
E. Jean Yoder
Joyce Yoder Yoder

1972

Caroline Unruh Appino
Marla Swartzentruber Armes
Lynette Anderson Bachman
Franklin Baer
M. Scott Barrett
Ruth Nyenhuis Barrett
Susan Horst Beachy
Kathleen Lehman Beck
Larry Beckler
Joyce Eicher Bedsworth
Philip Bedsworth
John Beitler
Mary Beyler
Katherine Birkey
Jeanne Nofziger Birky
Mark Birky
Kathleen Boyer Birnbaum
John Bontreger
Milton Borntrager
Janet Hartzler Braslow
Lonnie Buerge
Ann Burkholder
Jean Widmer Clark
Cathy Conrad
Deborah Conrad
Maretta Nofziger Conrad
Donald Culp
Mamo Dula
Marilyn Steiner Eigsti
John Enz
Susan Beechy Enz
Leon Eshleman
Kathleen Ford Fix
Dale Frankenfield
Richard Gerig
Bonita Leatherman Gingerich
Samuel Gingerich
Henry Gleason
Bonita Schrock Glick
Cheryl Donnelly Goertz
Janice Graber
Jerald Graber
Fred Greenawalt
Thomas Gunden
Robert Guth
Lois Hooley Hall
Elaine Diener Heatwole
John Hershberger
Karen Hirschy
Marla Heindel Hirschy
Maurice Hirschy
Elizabeth Boshart Histand
Phillip Histand
Shirley White Holsopple
Gerald Horst
Joyce Huber
Marcia Hughey
Marilyn Harms Jeppesen
Nelda Stickel Johnson
Yolanda Lukic Johnson
John Jost
Janelle Landis Kheshgi
Mary Miller Kim
Deborah Mast Kingery
Anne Birky Koehn
Dennis Landis
Joseph Landis
Eric Lehman
Sanford Lehman
Mary Rich Liechty
Suzanne Hilty Lind
Timothy Lind
Sara Esch Longacre
Patrick Michael
Mary Ebersole Michel
David Miller
Elaine Yoder Miller
James Miller
Jane Murray Miller
Linda Schlabach Miller
Naomi Holloway Miller
Rosalyn Yoder Miller
Ruth Miller
Sandra Wyse Miller
Timothy Mininger
Shirley Showalter Minnich
Deanna Stalter Moshier
H. Glenn Moyer
Diane Grieser Nafziger
Randall Nafziger
Karen Strauss Nichols
D. Duane Oswald
Rebecca Falb Oyer
Robert Oyer
Amy Conrad Phend

Community children were able to study violin by the Suzuki method in 1982-83 under the tutelage of GC music majors.

Michael Phend
Mary Regier
Lynn Fenster Reynolds
Vernon Rice
Roger Ringenberg
G. Edward Rissler
Jean Kuhns Rissler
Janice Schrock
Ruth Dyck Scott
Nelson Shantz
Ruth Kauffman Shantz
Linda Miller Shetler
Cleo Short
James Short
Jean Snyder
Carl Von Steria
Penny Fisher Steyer
Kathleen Bennett Stiffney
Donna Blowers Stoltzfus
Janice Hershberger Stoltzfus
Jean Swartley
Barbara Gunden Thomas
Everett Thomas
Verna Hostetler Troyer
Carol Troyer-Shank
Carol Spicher Waggy
Kathy Brenneman Walter
Jorgiann Waltner
J. Kathleen Waltner-Toews
Karen Moyer Weaver
Verna Hedrick Weirich
David Weldy
Esther Wipf
Gary Yoder
Merlin Yoder
Nancy Davidhizar Yoder
Ronald Yoder
Gary Yordy
Terry Yousey
Julia Byler Zehr

1973

Stephen Ainlay
Kathryn Anderson
Brenda Goossen Beitler
Roberta Noftsier Blair
Mary Yoder Bontrager
Elizabeth Miller Brazofsky
Heather Dean Burns
Daniel Byler
Sylvia Shirk Charles
Margaret Derstine Conrad
Johnny Crist
Rosa Schwartz Dirmyer
Kenneth Ebersole
Donna Zuck Eigsti
Eldon Eigsti
David Freed
David Frey
Rebecca Meyer Geiser
Marcia Schertz Gerig
Lynn Gingerich
Merle Gingerich
Sharon Aschliman Ginter
LeAnn Winkler Glessner
Harry Goertz
Kathleen Grieser
Robert Grove
Julie Schrock Gunden
Nancy Kinsinger Halder
Carol Brunk Harnish
Jay Hartzler
Sherilyn Greaser Hartzler
Lawrence Heatwole
Donita Schertz Herr
G. Daniel Herr
Sandra Hess
Frances Zerger Hochstetler
Allen Holsopple
Curtis Holsopple
James Holsopple
Joan Hertzler Hooley
Kenneth Horst
Beth Swanson Hower
Mary Overmyer Huber
Brenda Beechy Huneryager
D. John Johns
Robert Johnson
Amy Gerber Kauffman
L. Bernice Beyer Kauffman
Thomas Kauffman
Nancy Geiser Kauffmann
Rhoda Shenk Keener
Ellen Kempf
Wendelin Hughes Kepler
Vicky Yordy Kirkton
Elvin Krabill
James Krabill
Margaret Shaw Krueger
William Kurtz
John Lauver
Michael Leland
Daniel Liechty
Anda Stamm Lind
Rose Lehman Love
Alvin Martin
Roger Martin
Timothy Martin
Rodney Maust
Lynn Blosser Mays
Bonnie Miller
Carol Miller
Constance Miller
Dana Miller
Debra Fisher Miller
Dennis Miller
Roberta Miller
Sanford Miller
Verna Miller
William Miller
Betsy Alderfer Moyer
E. Jane Weaver Moyer
Marcheta Coatney Munoz
Emerson Nafziger
Dale Nissley
Lucy Widmer Noftsier
Kenneth Nussbaum
Marjorie Lamson Nussbaum
Samuel Nussbaum
Frederick Paff
Karen Boise Paff
Justine Clemmer Pletcher
Donna Cyphers Reist
Dennis Rheinheimer
Louise Jones Rowits
John Rupe
Martha Detweiler Savanick
Reuben Savanick
Janice King Scharf
Philip Schmucker
Sally Richard Schreck
Robert Shantz
Jerry Short
Mary Jo Hartzler Short
Tim Short
L. LaVerne Roth Slone
Margaret Richer Smith
Sara Yoder Smoker
Brian Smucker
Eileen Good Smucker
Annette Massanari Sommer
Darrel Sommers
Barbara Troyer Springer
Sanford Stauffer
Gwen Bauer Steffen
Rick Stiffney
Jerry Stoltzfus
Kent Stucky
Martha Suter
Mary Coleman Suter
Karl Swartzendruber
Ronald Swartzendruber
June Hershberger Trcka
Celeste Valleau
Judith Vessey
Dale Weaver
Ruth Wenger
Rosemary Gunden Widmer
Paul Wingard, Jr.
James Wyse
Doris Yoder
John Yoder
June Gingerich Yoder
Karen Litwiller Yoder
Michael Yoder
Ronnie Yoder
Samuel Yoder
Carol Zehr Yost
Marie Snyder Zechiel
Sara Zimmerly
Cheryl Swartzentruber Zimmerman
Glenn Zook
Lois Lauber Zook

1974

Dorothy Breunlin Ainlay
LaVelle Byers Allen
G. Elliott Amstutz
Janice Kirk Amstutz
Linda Amstutz
Nancy Bare
Nancy Rupp Becker
Miriam Falb Beebe
Betty Albrecht Birky
Ian Birky
Kent Birky
Jo Ann Otto Borntrager
Ellen Witmer Bowman
Gregory Bowman
Maynard Brubacher
Carol Canal
J. Robert Charles
Patricia Cole
Glenn Conrad
Kay Wenger Creasey
Mary Crock
Henry Derstine
Donald Ebersole
Joyce Burkhalter Flueckiger
Diane Kauffman Fowler
Steven Garboden
Larry Gautsche
Jean Lerner Geleske
Joy Miller Gerber
John Gerig
Jolene Landis Gerig
Ronald Glick
Ilse-marie Goertz
Susan Gotwals
Tim Graber
Scott Graybill
Delores Gangwer Greenawalt
Marillyn Houser Hamm
Lois Harder
Douglas Henderson
Galen Hershberger
Nancy Kauffman Hess
Michael Hofstetter
Linda Benner Horst
Suzanne Hirschey Jenack
Armon Kauffman
J. Stanley Kauffman
Keith Kauffmann
Esther Lehman Kawira
Gary Keister
Norma Denk Keister
Thomas Kennell
Samuel Kim
Martin Kimmel
Alfred Klassen
Constance Albrecht Krabill
Joan Kropf
Beverly Kuhns
Elizabeth Gunden Landis
Mary Funk Leal
Calvin Leichty
Mary Yoder Leichty
Nancy Zumbrun Leichty
Paul Leichty
Diane Clemens Leland
Daniel Lemons
Edward Liechty
Nancy Liechty Loewen
John Martin
Karen Neuenschwander Martin
Jon Mast
Connie Yoder McTigue
Gloria Smith Meyer
Jerold Meyer
Cheryl Ruppert Miller
Glenn Miller
Jan Miller
Linda Reeves Miller
Linwood Miller
Lynn Miller
M. Gem Gross Miller
Patricia Cummings Miller
Geraldine Sanders Morrical
Sheryl Lehman Nespor
Theodore Neumann
Loren Noftsier
Christine Beitler Nofziger
Laurence Nofziger
Cheryl Snyder Nussbaum
Judy Snyder Nussbaum

Joel Ryman, Bristol, Ind., and Cynthia Terry, Avon, Ind., June 4.

Ronald Sherck, Bristol, Ind., and Julia Kantner, Goshen, Aug. 28, 1982.

Kenton Swartley '84, Elkhart, Ind., and **Emily Hertzler**, Blooming Glen, Pa., Dec. 18.

Scott Yoder, Middlebury, Ind., and **Sarah Hartman**, Fairfax, Iowa, June 18.

Birth

Enrique and Rosa **Pacheco**, Goshen, Daniel, June 15.

Notes

Salomon Leiva of Tegucigalpa, Honduras, is working as a job counselor in Washington, D.C., in a one-year voluntary service term with Mennonite Board of Missions, Elkhart.

Art Montoya spent the summer working for the Mennonite Minority Peace Project of the Mennonite Central Committee in an effort to present more teaching on the biblical way of peace to minority youth. He gathered printed materials for use in churches and was available to meet with youth and youth leaders to discuss the draft and peace concerns.

Janet Suderman is employed as a nurse at Riley Children's Hospital in Indianapolis, Ind.

1984

Marriages

Kenneth Mininger, Susquehanna, Pa., and Rhonda Steiner, Goshen, July 2.

Kahlil Schertz, Goshen, and **Rachel Leatherman '85**, Pipersville, Pa., July 30.

Stephen Thomas, Goshen, and Linda Lehman, Apple Creek, Ohio, May 28.

Birth

Julie M. Birky, Gibson City, Ill., Brock Jared, Oct. 7.

1985

Marriage

Steven Cripe and **Michele Ruhling**, both of Goshen, June 25.

1986

Birth

Gail and Karla Boshart **Roth**, Goshen, Stephanie Dawn, July 5.

Faculty and staff

Marriage

Scott Sherman and **Susan Cripe (staff '74-77)**, both of Goshen, June 18.

Births

Robert and **Sheryle Chupp Barden (staff '76)**, Goshen, Jessica Ann, Aug. 1.

Michael and **Judy Schlabaugh Oesch (staff '76-81)**, Middlebury, Ind., Laura Lee, July 22.

Stuart and **Shirley Hershey Showalter (both faculty '76-)**, Goshen, Katherine Ann, July 28.

Note

John C. Yoder (faculty '75-76) was part of a study team of 10 government, business and labor leaders who visited the prisons of Denmark and Sweden in August. The purpose of the visit was to look at businesses operating within the Scandanavian prisons, in order to determine if it is feasible for prisons in the United States to adopt similar methods to employ inmates.

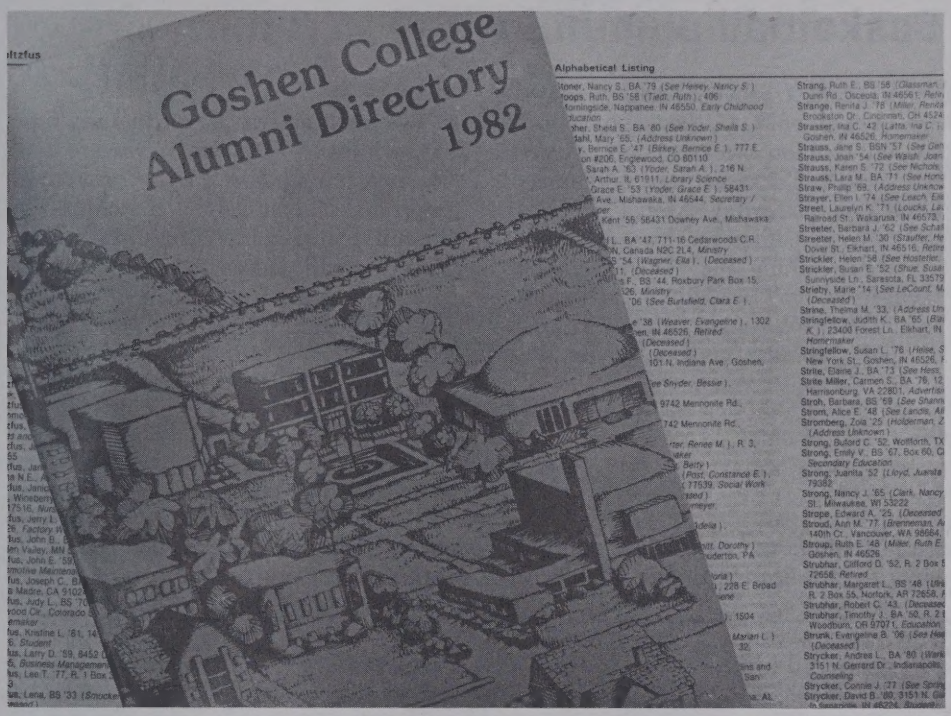
Larry Nussbaum
Marcia Livengood Nussbaum
Lucille Overholt
Phil Richard
Sharon Shenk Risser
Bruce Roes
Arden Shank
Maribeth Shank Shank
F. Jay Shetler
Kent Short
Enid Koch Slabaugh
Michael Sommer
Ada Beyer Souder
Miriam Martin Stauffer
Robert Stauffer
Yvonne Ng Stoltzfus
Karen Nyce Stuckey
Linda King Stucky
Kim Swanson
Amy Peifer Taylor
Leanne Thomas
Nadine Thomas
Samuel Troyer
Virgil Troyer
Marjorie Ulrich
Jane Snyder Vendrely
Judy Brown Weaver
Susan Weaver
Ethel Plett Wedel
Galen Wenger
Rebecca Wenger
Jeanie Clemmer Whaley
Collette Sommers Whitmer
David Widmer
James Widmer
Audrey Lehman Willis
Susan Hepler Yoder
John Zehr

1975

Zenebe Abebe
Judy Gardner Ainlay
Rosemary Kropf Allen
Margaret Jones Amonett
Deryll Amstutz
Diane Anderson Amstutz
Jay Bachman
Shirley Helmuth Bachman
Elizabeth Bender Barker
Douglas Basinger
David Beachy
Dorothy Beachy
William Beck
Susan Martin Beuscher
Beverly Miller Birky
Linda Newswanger Bogedain
Julia Swartley Bontrager
Thomas Bontrager
Sharon Borom
Krissie Blosser Boss
Karen Buerge
Paul Buller
Kris Myers Carter
Norene Miller Chesebro
Beverly Arbogast Clayton
Martha Deisler
John Dick
Shirley Claassen Dick
Debra Hostetler Dietrich
Janelle Roupp Diller
Stephen Diller
Dennis Drudge
Daniel Eigsti
Mary Swartzendruber Farmer
Jean Weaver Fisher
Judith Harder Franz
Sally Williams Fuller
Douglas Gaff
Rebecca Peterson Gaff
Julia Graber Gautsche
John Gerber
Lynford Gerber
Faye Gerig
Marcia Buller Glick
Linda Widrick Gnagey
Ann Harnish Good
Carol Lapp Graber
G. M. Hope Branscombe Graham
Nancy Bumbaugh Griffith
Randal Gunden
Robert Brunk Harnish
J. Michael Herr
Ray Hershberger
Patricia Thompson Hofstetter
Kathleen Yoder Holsopple
MaDonna Zook Holsopple
Rebecca Bontrager Horst
Sheila Hostetler
John Huffman
Carol Birky Jennings
Barbara Bundy Johnson
Debra Bontrager Kauffman
R. Timothy Kaufman
Priscilla Birkey Knox
Joan Kreider
Don Leatherman
James Lederach
Betty Stuckey Leichty
Mary Smucker Lemons
Mary Purves Liechty
Velma Loewen
Charles Magal
Stephanie Mason
Harriet Metz
Ronald Meyer
Rebecca Oyer Meyers
Thomas Meyers
Wendy Meyers
Darlene Showalter Miller
Darrel Miller
Randall Miller
Ronald Miller
Roger Paul
Brenda Pike
Denise Pike-Biegunska
Marianne Bachman Pletcher
Darlene Short Ramon
Doris Woods Rassi
Margaret Lapp Reimer
Ann Lengacher Reschly
Roy Richcreek III
Matthew Roddy
Sue Lehman Roggie
Rose Byler Rosanova
Elaine Rutt Schmucker
Daniel Shenk
Vera Shenk
Kathleen Gnagey Short
Barbara Sommer
Jacqueline Stahl
Marlys Oesch Stutzman
Joanna Suter
Lana Miller Swartz
R. Douglas Swartz
Lynn Cullar Swartzendruber
Christine Gerig Thoegersen
Kathleen Schrock Troyer
Ethel Korn Kambs Umble
Debra DePree Van Dyke
Douglas Vendrely
Gordon Weirich
Ann Croyle Weldy
Janice Wenger
Mark Winslow
Norma Wyse
Mary Lehman Yoder
RoseAnn Yoder

1976

M. Christine Alderfer
Mary Alderfer
Audrey Swartzendruber Almdale
Mary King Andris
Janice Auchtung Atwood
Susan Nafziger Bartel
Bonnie Yoder Beachy
Marlene Bachman Beachy
Susan Bender
Fanni Marner Birky
Patricia Bixler
Jerre Bontrager
Ruby Bontrager
Warren Bontrager
Jane Yoder Bowers
Rhoda Sommers Bowman
Jerald Brubaker
Paul Bruce
Deborah Byler
Mary Weldy Clasen
Fredric Clemens
Pamela Swartzendruber Clouse
P. Gregory Cole
Diane Conrad
Anne Lehman Crist
Marlene Davenport
Phillip Diller
Gayle Dosher
Kent Doty
Robert Erck
Karen Fast
Kathleen Balutansky Fatton
Robert Fatton, Jr.
Rebecca Beachy Felton
Joseph Fretz
Barbara Freyenberger
Yvonne Garber
Antonio Garza
Lucy Gerber
Sue Esau Gerber
Melbern Gingerich, Jr.
Wilma Beachy Gingerich
Marty Good
Janet Plank Goppert
R. Brent Gotwals
Douglas Graber
Nancy Ludwig Graber
Jane Graber-Pequet
Diane Stutzman Graybill
Patty Harris
Geneva Hershberger
Joanne Hershberger
Rosemary Buckwalter Hershberger
M. Suzanne Hertzler
Mark Holdeman
Suzan Yoder Hooper
Sylvia Horst
Georgia Imhoff-Smith
Bonita Miller Isaak
Ruth Janzen
Carolyn Gingerich Johns
Deborah Gahman Johnston
Twila Kauffman
Jon Kauffmann-Kennel
Lois Kaufmann-Hunsberger
Robert Keener
Lynn Canal Kennell
John King
Patrice Martin Klassen
Christina Brunnstrom Klaus
Larry Knox
Judith Koch
Joan Solomon Kookendoffer
Donald Kooker
Dorothy Schrock Kratz
Vickie Graber Kurtz
Geoffrey Landis
Alice Weber Lapp
Gary Laustsen
Richard Lehman
Bruce Leichty
Jacob Loewen
Janice Martin
Rhoda Miller Mast
Carolyn Davidhizar Metzger
Judith Lantz Metzler
Mary Clemens Meyer
Carlene Bucher Meyers
Carmen Strite Miller
Galen Miller
Marlene Miller
Glenda Detweiler Moyer
Debra Nafziger
John Nafziger
Margo Westerbeek Nafziger
Martha Neal
Marianne Herr Paul
Susan Peterson
Carol Plummer
J. Mark Ramseyer
Paula Neumann Ream
Steven Reschly
Sidney Richard
Evan Richards
Linda Richer
Dennis Rittenhouse
Albert Roggio
Julia Rosenfeld
Luke Roth
Patricia Roth
Pamela Piper Ruth
Reta Scheele
John Schmid
Melvin Schmidt



Alumni directory price reduced

A limited number of alumni directories are still available and may now be purchased for $5 per copy (the original price was $7.50). The books may be ordered by mail through the alumni office or picked up during Alumni Weekend, Oct. 7 and 8. Checks should be made payable to Goshen College.

Michael Schrock
John Shetler
Eugene Short
Jane Graber Short
Roger Smith
Merle Synder
Brent Sprunger
Susan Stoesz-Bauman
Warren Stoltzfus
S. Douglas Strycker
Ronald Sutter
Barbara Cole Sweigard
Stephanie Ortman Thompson
Gary Turner
Norman Underwood
Deanna Workman Wagler
Marjorie Martin Weaver
Johannes Wenger
Sharon Wingard Wyse
Beth Ranck Yoder
Glenda Yoder Yoder
Keith Yoder
Michael Yoder
Royce Yoder
Sherrill Yoder
Lloyd Zeager
Cynthia Kauffman Zehr
Paul Zehr

1977

Lynn McKibbin Arends
Calvin Aschliman
Sylvia Albrecht Aschliman
James Beachy
Susan Becher
Eileen Becker-Hoover
L. Merlin Becker-Hoover
Teresa Bennett
Ronald Blaum
James Brenneman
Teresa Plank Brenneman
Glenn Buller
Lorel Schmidt Caldwell
Mary Clemens
Dwight Diener
Rebecca Ebersole
Margaret Erb
Kelvin Friesen
Ann Froese-Fretz
Edward Geleske
C. Suzanne Harnish Gerber
Elinor Gerig
David Gingerich
Rachel Yoder Gingerich
Judith Godshalk
Joyce Nymeyer Graybill
Marilyn Miller Henderson
Daryl Hershberger
Kevin Hershberger
Laurel Schmidt Hertzler
Ronald Hertzler
David Hostetler
Lynn Hostetler
Wendy Zehr Houser
Vaughn Kauffman
Terry Kaufmann-Hunsberger
Kay Miller Kempf
Doris Miller King
Evelyn Burkholder King
Ellen Graber Kraybill
Nancy Sutter Leggett
Virginia Miller Lettinga
Emily Magal
Mary Gunden Martin
Richard Martin
Donna Schlabach Mast
Susan Eash Mathews
Martha Yoder Maust
Randall Metzler
Susan Kiebel Michael
Doyle Miller
Jacquelyn Eichelberger Miller
Michael Miller
Myron Miller
Carla Griebel Mishler
Randal Murray
Donna Noble Noffsinger
Kathryn Oyer
Cedric Peachey
Sharon Peachey
Adele Neumann Pollock
Eugene Ratzlaff
Jewel Geissinger Ratzlaff
Nancy Rediger Reschly
Sharon Landes Rosado
Elizabeth Johnson Ruth
Rebekah Cox Short
Ann Yoder Smith
Randy Smith
Dale Souder
Peggy Souder Sprunger
Jennifer Sprunger Spykman
Ann Brenneman Stroud
Sheldon Swartz
H. Dan Swartzendruber
J. Frederick Swartzendruber
Jan Swartzendruber
Swartzendruber
Barry Weaver
Sharon Weaver
Marcia Wenger
Barbara Sensenbaugh Wise
A. Joseph Wyse
Denton Yoder
Jan Gundy Yoder
Janet Horner Yoder
Marcia Beiler Yoder
Sarah Conrad Yoder
Jhan Yoder-Wyse
Dennis Zehr
Bonnie Zeiset

1978

Colleen Merillat Adcock
Hilda Hodel Alajajian
Lisbeth Bachman
David Bauman
Conrad Beck
Larry Becker
Debra Bixler
Cheryl Leichty Blaum
Lori Hollenberg Bontrager
Mark Bontreger
Joanne Bowman Bowman
Cynthia Weimer Bradtmueller
Bonita Gingrich Brubaker
Dale Bucher
Debra Stayrook Buller
LaRita Albrecht Claassen
Jonathan Clemens
Randall Clouse
Steven Denlinger
Berhanu Deresse
Dale Diener
Kenneth Dietzel
Marilyn Clymer Dorsch
Mary Dyck
Cynthia Eberly
Jeanette Miller Ewert
Deborah Funk
Philip Gascho-Miller
David Gingerich
Judith Gingerich
Julie Linder Gingerich
Norma Nelson Gingerich
Jean Sutter Glick
Rachel Greaser Good
Stephen Good
Patricia Goossen
Julia Detweiler Gotwals
Mary Liechty Graber
David Graybill
David Groff
Eric Henderson
Ann Klink Herendeen
Teresa Hoffman Hitzeman
Mary Kauffmann-Kennel
Dale Kempf
Rita Kennel
Julia Davis Kooker
J. Nelson Kraybill
Marianne Lahr-Penrod
Lynn Lais
Gary Lamb
Karen Lapp
Eric LeFort
Joanne Leatherman
Kent Lederman
Jean Lehman
Jolene Bontrager Lehman
Gregory Leichty
Wanda Reimer Lepillez
Dave Link
Sharon Martin
M. Kristin Massanari
Miriam Miller Mast
Dallis Nisley Miller
Deborah Olson Miller
Lynette Shoemaker Miller
Mark Miller
Mary Schmid Miller
Philip Miller
William Minter
Jeanette Moreau
Amy Yoder Murray
Laurie Neumann Nafziger
Roger Nafziger
Eben Nhiwatiwa
Mary Erb Nitzsche
Allen Nofziger
Linda Nunemaker
Susan Nyce
Nancy Dome Patton
Bruce Peifer
Elizabeth Pettit
Diane Guth Pierce
Terry Rediger
Miriam Haberstich Redsecker
Rebekah Vreeland Roddy
Mary Beth Harnish Roeschley
Catherine Frederick Roth
Roger Ruth
Eloise Schrag
Jane Bland Shoot
George Skyrm
Kristine Hoover Skyrm
Rebecca Slough
Jane Jacobs Stoltzfus
Nathan Stoltzfus
Ruth Sutter
John Tiessen
Barbara Derstine Weirich
Kim Weldy
Catherine Wismer
Charles Yoder
Deborah Yoder
Deborah Cady Yoder
Judy Yoder
Michael Yoder
Paul Yoder, Jr.
Brian Zehr

1979

Roelif Badertscher
Lois Kieffaber Bare
Susan Hartman Bigler
Cindy Bechler Bobcek
H. Russell Bonham
Mary Lou Schmidt Bonham
J. Mark Bontrager
Philip Bontrager
Anita Stoltzfus Breckbill
David Breckbill
Mark Meyer Byler
Robert Delp
John Detweiler
Timothy Falb
Rachel Ganger
Larry Gingrich
Pamela Dintaman Gingrich
John Weaver Glick
Sally Weaver Glick
Judith Beck Gongwer
Peter Graber
Cynthia Moser Grau
Barth Hague
Jayne Hamiel
Sharee Hostetler Hartman
Nancy Stoner Heisey
Pamela Herschberger
Charlotte Hershberger
Karen Weaver Hershberger
Luanne Yoder Hershberger
Edith Buckwalter Holsopple
Ronald Hooley
David Horst
Debra Esau Horst
Ramona Horst
Erma Isaac
Bisrat Jemaneh
Priscilla Stuckey Kauffman
Joel Kauffmann
Calvin Kaufman
Jane Keeney
Beth Poinsett Krabill
Merrill Krabill
Beth Miller Kraybill

Goshen *News* Photo

Basketball alumni invited to return

All former Goshen basketball players are invited back to the campus for a special reunion weekend, GC basketball coach Ed Gore has announced. Friday and Saturday, Nov. 4 and 5, are the dates scheduled for the events.

"We're taking the steps needed to revitalize our basketball program," said Gore. "We want alumni to know of these changes, and to invite their support."

Weekend activities will include time to socialize with former players and coaches, an update on the basketball program and a game matching an alumni team against the current GC varsity squad. Interested alumni are invited to contact Gore or the alumni office at Goshen College for more information.

Returning alumni ballplayers can likely count on facing Kevin "Scoop" Miller, team scoring leader for the '82-83 school year.

Kenneth Kraybill
Thomas Kreider
Alan Kurtz
Barbara Bixler Lamb
Heidi Wolfgang Linebach
Michelle Yoder Link
Christina Litwiller
Ruth Mellinger Martin
Wayne Martin
Conrad Mast
Wendy Myers Maven
Eric Metzler
Jane Metzler
Berry Miller
David Miller
Doreen Bieber Miller
Mary Anne Buller Miller
Stewart Miller
Lorraine Graber Mishler
Jeri Mowery
Anne Nafziger
Jean Newcomer
Dennis Nice
Gary Nofsinger
Cheryl Oswald
Joyce Nafziger Peifer
Karen Troyer Ramseyer
Marilyn Miller Rempel
Lois Richards
Cindy Riffel
Mary Nyce Roth
Randall Roth
Nancy Ryan
Carolyn Diller Rychener
Jeri Sanders
Gerald Schlabach
Linda Miller Shetler
Greg Slough
Jane Snider
Lester Snyder
Judith Sommer
Eric Stoltzfus
Ruth Horst Stoltzfus
Janice Yordy Sutter
James Sweigard
Jon Troyer
Donald Tyson
Pamela Gerig Unruh
Galen Weaver
H. Brent Weaver
Beth Yoder Yoder
Carol Yoder
Carolyn Ludwig Yoder
Daniel Yoder
Timothy Yoder

1980

Barbara Stewart Abebe
Deirdre Schrock Albrecht
Tomas Albrecht
Lynn Amstutz
John Barkman
Thomas Beck
Alice Gunden Bender
Michael Bender
Craig Berkey
C. Jean Beyler
Bruce Bishop
Carol Bucher Bixler
Samuel Bixler
Emily Bohn
Beth Gerig Bontrager
Robert Bontrager
Samuel Burkholder
Lyn Schlabach Buschert
Linda Campbell
Barbara Carbaugh
Ruth Weber Claassen
Michael DeShield
Miriam Stoltzfus DeShield
Julia Diener
Joan Ernst
Jane Liechty Fisher
Dayton Frey
John Gingerich
Bradley Gotwals
Leon Greaser
Donald Green
Deborah Lederach Gunden
Betty Diller Hague
Lydie Hege
Galen Helmuth
Steven Herendeen
Shirleen Oswald Hochstedler
Sharla Hofer
Brent Holaway
Christina Yoder Hooley
Joyce Horst
Mardene Horst
J. Kenneth Kauffman
Rodney Kremer
Jan Loewen Landis
Joy Neumann Landis
Sherry Springer Litwiller
Jerri Studer Longacre
Galen Martin
Doris Boehr Miller
John Miller
Kenneth Miller
Lavina Miller
Lee Miller
Philip Miller
Susan Fisher Miller
Bethene Nebel
Sarah Oyer
Stanley Oyer
Jerilee Kinzie Rediger
Vernon Rempel
Phil Johnson Ruth
Kent Rychener
Joetta Handrich Schlabach
S. Dean Schmucker
Vivian Schmucker
Bonita Bontrager Schrock
Mark Shelly
Doris Sell Shenk
Rachel Shank Shenk
Ruth Eshleman Sherman
Elizabeth Sholly
Philip Short
Carol Smucker
Bradley Sommer
Kathleen Koshmider Sommer
Sherry Stangland
Kirk Stiffney
David Sutter
Elsa Swift
Catherine Tonn
Cheryl Troyer
Charmaine Virkler
Amanda Wampler
Ruth Schoenhals Weaver
Christian Yoder
L. Suzanne Miller Yoder
Patricia Albrecht Yoder
Karen Zehr
Patricia Zeiset

1981

Natalie Bartel
Ann Belser
Debra Berkey
Rosina Miller Berkey
Jeanne Blasing
Torrie Bolton
Wesley Bontrager
Wesley Bontreger
Dale Bowman
Robert Brenneman
Dianne Brubaker
Tamara Bryant
John Buschert
Anne Meyer Byler
Marie Gehman Clemens
Warren Croyle
Myron Diener
Calvin Eigsti
Sylvia Flisher
Christine Frederick
Jeanette Gascho-Miller
Mary Buller Gilliom
Richard Gilliom
John Graber
Dale Grieser
Regina Harvey
Bernie Hershberger
Marcella Hershberger
Bruce Holaway
Felix Hoover
Ahmed Jirreh
Steven Johns
Jon Kauffman
Robert Kehr
Douglas Landis
Diane Leatherman
Ruth Lebold
Jeffrey Long
Kenneth Martin
Adamson Masingila
Becky McLaughlin
Brent Miller
Janis Miller
Kevin Miller
Phyllis Miller
Jay Moyer
Brenda North
Craig Oswald
Pamela Parcel
Oralea Pittman
John Roth
Ruth Miller Roth
Rick Rupp
Saba Shami
Dale Shenk
Patricia Shumaker
Elisabeth Smucker
Irene Yoder Smucker
Paul Smucker
Jeffrey Stalter
Joy Sutter
Cynthia Schertz Troyer
Terry Troyer
David Weaver
Christine Wentzel
Timotius Winarso
Peter Yoder
Avery Zook
Pamela Bontrager Zook

1982

Nathan Beachy
Rochele Miller Beachy
Thomas Buckwalter
Douglas Liechty Caskey
Karl Cender
Ann Burkholder Conrad
Sandra Cooper
Ester Snyder DeFehr
Kristin Diener Diener
Deborah Good
Suzanne Gross
Kathleen Renshaw Grothouse
Joanne Heatwole
Lisa Neumann Heinz
Patrice Mason Hochstetler
Jeffrey Jantz
James Kauffmann
Kerwin Kaufman
Marge Kempf
David King
Susan King
Paul Klink
Kevin Krahn
Loretta Klassen Krahn
Mary Ette Kramer
Anita Landis
Laura Lerch
Glen Longacre
Arleta Stutzman Martin
Joanna Osborne Masingila
Gwendolyn Mast
Keith Mast
Daniel Miller
Gail Miller
Joyce Miller
Korla Miller
Robert Mishler
Vaughn Moreno
Molly Murphy
Wayne Nitzsche
Lynda Phillips
Audrey Roth
Russ Rupp
Brent Rychener
Ronald Sautter
Doug Schirch
Patricia Bontrager Shenk
Brenda Boehr Srof
Jody Srof
Debra Sutter
Julia Swartzendruber
J. Lynnette Swartzentruber
Benjamin Unger
Sheri Virkler
Carol Garber Welty
Christine Wenger-Nofsinger
Elaine Wise

1983

Jeffrey Albrecht
David Horst
Angela Miller
Sue Shue
Grace Mast Stoltzfus

1984

Connie Leinbach Bauman
Keith Johnston
Sabine Schultz

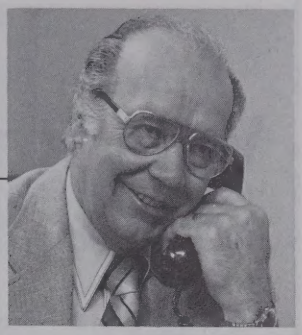
1985

Carol Landis
M. Eric Miller

1986

Julie Albrecht

College relations report



A helping tradition

By Daniel Kauffman

Some years ago a speaker said that we are all either "helpees" or "helpers." The idea was that we go through life either receiving or giving help. We generally prefer being helpers, finding it fulfilling to enable others to grow into maturity.

Contributors to Goshen College are helpers. They have helped students to grow and develop by various gifts. We have listed 6,178 contributors by name, but we should also add 33,000 church members who participated through congregational offerings and budgets. Also, we should acknowledge parents of students and the college's advocates and volunteers. In all, 40,000 to 45,000 persons helped to make this a good year.

At Goshen College helping is a tradition. It began 89 years ago when a few leaders in Elkhart County decided that our churches and our community would be strengthened by an educational institution. Since 1894 Goshen College, which was first known as Elkhart Institute, has been challenging youth to serve our churches, our communities and our world.

Goshen College graduates are concerned with human need wherever they find it. In recent years we have been using the slogan, "Making an imprint on the world." This is true. We can go to almost any state, province or country and call a meeting of involved alumni. In most cases they experience a sense of call — "in the name of Christ."

The work of college relations is to be aware of this helping tradition and to report on ways current students are preparing to continue it. We learn and respond to our supporters by listening to them. We report through publications, the mass media and meetings in a variety of settings.

Our helpers responded magnificently in 1982-83. They have shared their children with us. They have prayed for us and encouraged us with letters of counsel and affirmation. They have sent contributions so that the tradition can continue. We say "thank you" and "God bless you." We commit ourselves to being good stewards and to continue working diligently for this uncommon cause in which we believe so deeply.

Below we report the 1982-83 contributions. We have subdivided the total by various groups.

Two-year contribution summary

Annual fund	*1981-82*	*1982-83*	*Change*
Alumni	$ 453,747	$ 505,659	11.4%
Church*	377,824	470,051	24.4%
Business, industry	242,680	237,079	(2.3%)
Other friends	58,688	53,125	(9.5%)
Foundations	44,750	14,500	(67.6%)
Annual fund total	*$1,177,690*	*$1,280,415*	*8.7%*

Restricted fund	*1981-82*	*1982-83*
Alumni	$ 296,391	$ 348,027
Church	34,451	227,949
Business, industry	80,451	76,420
Other friends	250,391	332,606
Foundations	1,043,999	157,500
Restricted fund total	*$1,705,683*	*$1,142,503*

Bequests and matured deferreds	*1981-82*	*1982-83*
Alumni	$ 145,423	$ 82,892
Mennonite individuals	26,212	54,425
Other individuals	70,000	12,075
Total	*$ 241,635*	*$ 149,393*
Grand total	*$3,125,008*	*$2,572,312*

*This reflects the total before the unified giving formula has been applied.

Total contributions from selected donor groups

	1981-82	*1982-83*	*Change*
Alumni	$ 895,562	$ 936,579	4.6%
Associates	923,326	971,153	5.2%
Parents	163,605	102,827	(37.1%)
Faculty-staff	72,457	70,358	(2.9%)
Overseer/advisory boards	407,136	218,064	(46.4%)
Deferred written	213,028	549,843	58.1%

Five-year comparison

Purpose	*Total contributions 1977-78*	*Total contributions 1982-83*	*Increase over five years*
Annual fund	$ 905,198	$1,280,415	41.5%
Restricted fund	848,712	1,142,503	34.6%
Bequests	73,405	149,393	103.5%
Total from all sources	*$1,827,315*	*$2,572,312*	*40.8%*

We appreciate the gifts that have helped us prepare for the 21st century. Together, ours is important work and a great investment.

Volunteers lend willing hands

Volunteerism has become a buzz word of Reagan policy, as the current administration seeks to instill a renewed sense of self-reliance in the American people. At Goshen College, however, the volunteer spirit has never gone out of style. Each year students, alumni and friends of GC contribute their many talents to the life and health of the institution.

One volunteer group is the Alumni Board. Twelve alumni, representing different age groups and areas of the country, visit the campus twice a year to discuss the most pressing issues and needs confronting the college. They offer counsel and insights and give hard direction to the alumni office. This year, reported acting alumni director Bob Johnson, the board was instrumental in deciding next year's annual fund goal, in offering a voice in the presidential search process, in initiating the new alumni weekend endowed scholarship and in speaking to many other important matters.

"There were certain decisions this year we couldn't have made without direction from the Alumni Board," Johnson said. "They provided insights we don't encounter through everyday channels."

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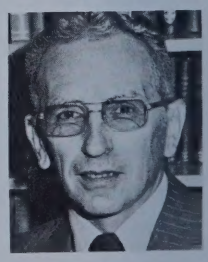
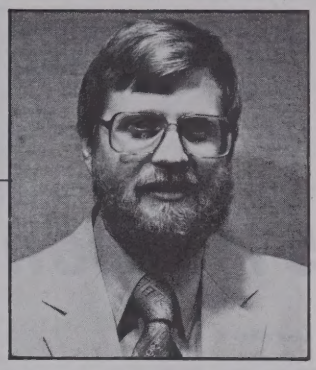


New Board of Overseers members Joy Lovett, top, and Ernest Martin



The church college: transmitter or transformer?

By Richard Kauffman

Are colleges conservers or subverters of tradition? Do they interpret and transmit tradition, or challenge and undermine it? Are they agents of stability or agents of change? Speaking specifically of church colleges, do they perpetuate or weaken the faith of their supporting constituencies?

These are questions which occasionally surface in college-church relations at schools like Goshen. Congregations want to know if continuity exists between what they teach their youth and what the college will teach them. Parents want to know if the faith of their children will remain intact once it is subjected to the intellectual and spiritual milieu of the college classroom and campus. Such questions are legitimate. They deserve serious reflection and dialogue by both church and college.

This dialogue, however, cannot yield simple, yes-or-no answers. As Edward Shils points out in his book, *Tradition* (University of Chicago Press, 1981), educational institutions have tended to transmit *and* transform tradition. On the one hand, Shils notes, "to educate is to teach and to teach means to transmit something already possessed." On the other hand, in the selection of what they transmit and in the interpretation they give it, educational institutions serve as transformers of tradition.

Additionally, education, as we've come to know it in western society, is not simply a purveyor of what is received from the past; it also assumes the role of discoverer — uncovering the unknown or retrieving the forgotten. Thus, there cannot be a simple, unambiguous response to the question of the role of college education vis-a-vis tradition.

There are other ambiguities, especially for church colleges. What traditions are we trying to perpetuate? The church's or those of western civilization as embodied in the liberal arts? And what is our responsibility to the disciplines and professional specializations within the institution, each representing a system of its own, with its own values, purposes and methods? Naturally, tensions arise with the coming together of these various traditions.

Another ambiguity has to do with the nature of college students themselves. As faith development studies have shown, not all students are at the same stage in their spiritual maturation. Typically, they are in transition from a faith "once received" (from parents, church) to a personalized "owned" faith. This transition is sometimes marked with periods of rejection or denial of the familiar path. How a church college facilitates this maturation process is a matter of debate. Are students best served by so-called indoctrination? Or is encouragement of their questioning, criticizing and doubting the faith — within a caring and supportive community — an aid to their appropriating the faith as their own?

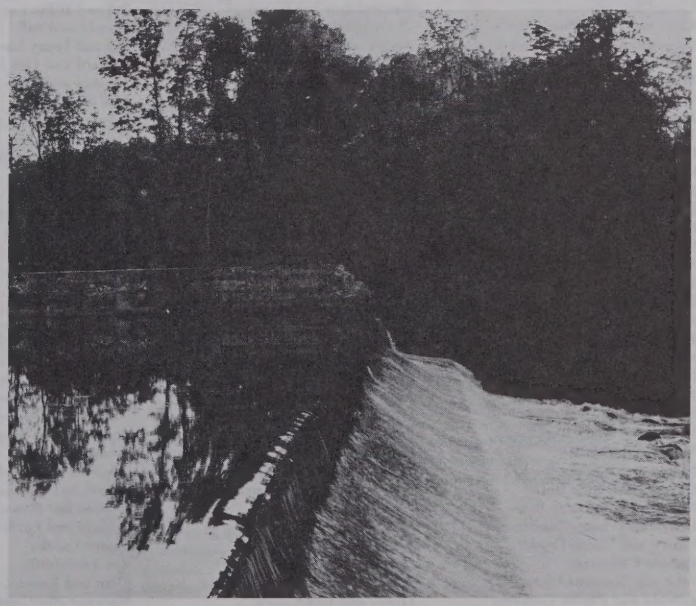
Further, church colleges like Goshen are vulnerable to the tensions which inevitably exist between various factions within the constituent group. Given the current pluralism in the Mennonite Church, its institutions are in a quandary. Which (or whose) interpretation of Christian faithfulness should be perpetuated?

Sometimes an institution like Goshen becomes a lightning rod for the discharging of tensions which are inherent within the constituency itself. Perhaps this is a function which church colleges should be expected to fulfill, yet too easily we overlook the fact that persons, not some non-human entity, are jolted by such discharges.

Because of the pluralism within the church, we hear increasingly that we need strong leadership to move us toward a common vision of Christian discipleship. Herein lies a challenge for Goshen: through its communal discourse and discernment, it has the potential to creatively transmit and transform the tradition which we've inherited, and to lead the church into the future.

This is a challenge Goshen College has assumed in the past, and will, I believe, continue to assume in the future. This is also a challenge, however, with a dilemma: if and when the college leads out, who will follow?

Richard A. Kauffman is chairman of the Goshen College Board of Overseers. He lives in Scottdale, Pa., where he is editor of with *magazine.*



510 friend gifts total $670,687

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Dorothy Murphy
Russell and Esther Musselman
Carlyle and Mary Mutschler
Clarence and Elizabeth Myers
Ray and Dolores Myers
Lowell and Diane Nafziger
George and Mildred Neff

Memorial, tribute gifts

The following tribute and memorial funds received gifts during the 1982-83 year:

Lloyd Blauch Memorial
Olen and Irene Britsch Scholarship Endowment
Gerald Burkholder Student Aid
Emery and Mattie Cender Scholarship Endowment
Elmer and Lorena Detwiler Memorial Fund
Mary Kay Gerber Hartley Memorial
Orie J. Gingerich Memorial
Charles Hahn Scholarship Endowment
Sara K. Hartzler Memorial
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Tilman and Louella Smith Scholarship Endowment
D. J. and Lizzie Sommers Scholarship Endowment
Sutter Memorial Scholarship Endowment
S. W. Witmer Endowment
S. A. Yoder Memorial Fund
S. C. Yoder Endowment
Walter Yoder Music Scholarship Endowment
Frances Zook Scholarship Endowment

In addition, 33 gifts from 24 households were received as memorials or in honor of special occasions (graduation, birthday) for other individuals.

Rene and Marilyn Neff
Art Neuenschwander
Frank and Mary Neufeld
Harold and Joanne Neumann
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Greg Newswanger
Larry and Janet Newswanger
Randy Newswanger
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Erie and Orlyss Sauder
Ray and Lillian Sauder
Carl and Janet Sauerland
Zoe Scheidecker
Joan Schertz
Mildred Schertz
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James Schwalbach
Daniel and Blanche Sensenig
Titus Sensenig
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Merle and Pheobe Shantz
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Marion and Gwendolyn Shelly
Dale Shenk
Romayne and Ruth Sherman
Leslie and Frances Shetler
Arlene Shipley
Melvin and Mary Short
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College Mennonite, Friendship
College Mennonite, Homebuilders
College Mennonite, Seekers
College Mennonite, Sojourners
Eighth Street Mennonite, Seekers
Prairie Street Mennonite, Friendship
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Delbert Zook
Jonathan Zook
Orie and Dorothy Zook
Trusie Zook
Rachel Zumpfe

Elkhart County gifts continue

The 3,800 alumni and innumerable friends of Goshen College living in Elkhart County have taken increasing advantage of the services the college provides and, increasingly, they have responded with fine demonstrations of support, as indicated below. Totals from these various county subgroups are included in the overall report of contributions.

Annual fund	*1982-83 Gifts*
Business and industry	$ 73,165
Foundations	1,000
Churches (Mennonite)	119,681
Alumni	149,577
Other friends	33,510
Total	$376,933
Restricted fund (designated)	
Business and industry	$ 53,259
Foundations	130,000
Churches (Mennonite)	146,251
Alumni	61,388
Other friends	286,753
Total	$677,651
Bequests and deferred matured	
Alumni	$ 60,164
Grand total from Elkhart County	***$1,114,748***

Endowment drive tops $10 million

In 1979 the Mennonite Board of Education, the Board of Overseers and administrators launched a major endowment drive called the "Uncommon Cause." Since April 1982, 21 groups have convened on campus for weekends in conjunction with the endowment drive. In early 1984 all Goshen College constituents will be invited to participate in the "Uncommon Cause" through direct mail solicitation.

Following are commitments to the endowment drive received by June 30:

Commitments	
Student aid	$ 1,246,90
Early childhood education	11,000
Mennonite Historical Library	49,000
Peace studies	215,486
Nutrition	2,000
Faculty chairs	1,541,918
Campus improvement	204,000
Other designations	122,398
Undesignated	7,264,174
Total	*$10,656,166*
Form of Commitments	
Cash	$ 1,012,797
Wills	4,019,500
Land	312,976
Deferred Plans	5,310,893
Total	*$10,656,166*

Did your boss boost *your* gift?

Fiscal year 1982-83 saw 125 gifts to Goshen College that were matched by contributors' employers. Seventy-five corporations — the same number as last year — contributed $25,071, or slightly less than the $26,478 contributed in 1981-82.

Each year more and more companies are developing matching gift plans of their own. Friends and alumni of Goshen College interested in doubling their contributions should inquire at their employers' personnel offices for details.

3M Center
ARA Services Inc.
Allied Chemical Foundation
American Broadcasting Co. Inc.
American Home Products Corp.
American Medical International
Bangor Punta Corp.
Bristol Myers
Caterpillar Tractor Co.
Chase Manhatten Bank, N.A.
Cities Service Foundation
Clark Equipment Co.
Columbia Gas Distribution Co.
Continental Corp. Foundation
Corning Glass Works Foundation
Crowe, Chizek and Co.
Cummins Engine Foundation
Dekalb Foundation
Donaldson Foundation
Dow Chemical Co.
E. G. and G. Foundation
Eli Lilly and Co.
Fruehauf Corp.
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General Mills Foundation
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Harris Bank Foundation
Hershey Trust Co.
Honeywell Fund No. 2
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Ingersoll-Rand Co.
International Business Machines Corp.
International Multifoods
International Paper Co. Foundation
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Lilly Endowment Inc.
Lubrizol Foundation
Marathon Oil Foundation Inc.
Merck Co. Foundation
Monsanto Fund
Nalco Chemical Co.
National Cash Register Co. Foundation
National Gypsum Co.
Nationwide Foundation
National Distillers and Chemical Corp.
New England Mutual Life Insurance Co.
North American Philips
Northwestern Mutual Life Insurance Co.
Paccar Foundation
PPG Industries Foundation
Paul S. Snider Consulting Inc.
Phillips Petroleum Foundation Inc.
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R. R. Donnelley and Sons Co.
Richardson-Vicks Inc.
Rockwell International
Saga Corporation
Shell Companies Foundation
Sherwin-Williams Foundation
Smith Kline Beckman Foundation
Texas Instruments Foundation
The Pillsbury Company Foundation
The Travelers
Union Carbide Corp.
Upjohn Company
Warner-Lambert Co.
Westinghouse Educational Foundation
Wickes Corp.
Willamette Industries Inc.

Deferred giving report

During the 1982-83 fiscal year, matured estate and deferred gifts to Goshen College totaled $149,394. Gifts were received from these estates:

Emma Smucker Graber
Seba Kanagy
Jacob Kratz
Nora A. Martin
Simon Smith
Maurice Weldy '40
Christine Winkler
Edith Witmer '26
Clarence Wyse '32
Joseph Yoder '09

There were 49 participants in new deferred gift plans during the year, which included 26 gift annuity plans, two trusts, one gift of life insurance and 11 pooled income funds. Participants in these plans were:

H. Clair '33 and Florence Badertscher Amstutz '35
Edna Oyer Bachman '33
Mabel V. Brunk '47
Niemann '32 and Laverne Schertz Brunk '34
Lester and Esther Stiver Christy '41
Clayton and Mabel Heiser Eigsti '34
C. J. Gerber '07
Stella Jennings Gerig '21
Edward '20 and Alice Esch Gingrich '31
John '48 and Betty Grasse
Mabel Hahn
Barbara A. Hershberger '31
Laurence Hershberger
Ella Mae Hooley '40
Ira J. Hoover '29
Loren '31 and Dorothy King
Nellie Yoder Kuttruff '16
Daniel and Esther Metzler
Martha Grove Miller '45
W. Wilbur Miller '22
Mattie Imhoff Schertz '26
Arthur L. Smith '23
Cyril and Esther Oyer Smith '33
Willard '28 and Verna Graber Smith '28
Edna P. Eigsti Stoltzfus '22
Minnie Sutter '42
Samuel W. '14 and Nellie Miller Mann-Witmer '22
Ethel Oyer Yoder '30
Frances B. Yoder
Howard '22 and Ethel Good Yoder '24
Martha V. Yoder '30
Matilda Schertz Yoder '16
Ora M. '31 and Grace Smeltzer Yoder '31
Mabel Miller Young '31
Ralph and Natalda Young

Businesses, industries contribute $209,332

A Cut Above
American Fletcher National Bank
Archbold Sales and Service Inc.
Arvin Foundation Inc.
Associated Colleges of Indiana
Aurora Cabinet Co.
Badorf Shoe Co.
Bock Industries of Elkhart
Body Experience Exercise
Brock Manufacturing Inc.
Brookmyer Accountancy Inc.
Burger Dairy Stores
Cast Products Corp.
Chore-Time Equipment Inc.
Crown International
Deutsch Kase Haus Inc.
Edward Brookmyer Public Accountant
Elkhart Area National Accountants Association
Elkhart Brass Manufacturing Co. Inc.
Elkhart Camera Center
Elkhart Products Corp.
Evans Super Market
Excel Industries Inc.
Exchange Club of Elkhart County
Fairmont Homes Inc.
Family Heritage Restaurant
Farmers Group Inc.
Farmers Savings Bank
Fidler Inc.
First National Bank of Elkhart
Frey Construction Co.
Friesen Building Corp.
G.L. Perry Inc.
General Telephone Co. of Indiana Inc. Foundation
Goodville Mutual Casualty Co.
Goshen Electric Inc.
Goshen Rotary Club
Goshen Rubber Co. Inc.
Goshen Sash and Door
Gotwals Rental Co.
Grabill Bank
Guy Heavener Inc.
Henning's Super Market Inc.
High Industries Inc.
Holdeman, Fulmer, Chiddister and Co.
Holiday-Rambler Corp.
Home Lumber and Supply Co. Inc.
Horace Longacre Inc.
Hurco Manufacturing Co.
I. W. Hollinger Bicycles
Industrial Plastics Corp.
John Hall's True Value
John Jennings and Associates
Keene Metal Products Inc.
Kime Nursery Inc.
Kiwanis International of Goshen
Kreider Manufacturing Co.
Lasalle-Deitch Co. Inc.
Leroy Troyer and Associates
Liberty Homes Inc.
Lincoln Avenue Schwinn Cyclery
Long and Associates
Martins Feed Mills Inc.
Mennonite Indemnity Inc.
Metzler Motor Sales
Mid-Kansas Co-op Association
Midwest Commerce Banking Co. (Elkhart)
Midwest Commerce Banking Co. (Goshen)
Miller Funeral Home
Modern Educational Systems Inc.
Mogul Rubber Corp.
Mutual Security Life Insurance Co.
Parkside Pharmacy
Pettisville Grain Co. Inc.
Plaut's
Putnam Imports Inc.
Research Corp.
Rieth-Riley Construction Co. Inc.
Roth Mobile Service Inc.
Sailor Manufacturing Inc.
Salem Bank and Trust Co.
Sauder Manufacturing Co.
Sauder Woodworking Co.
Shipshewana State Bank
Siegmann Printing Co. Inc.
Slabaugh, Cosentino, Walker, Shewmaker
Smoker-Craft Inc.
South Bend Supply Co.
Starcraft Inc.
Supreme Corp.
The Goshen News
The Lead Group Inc.
Troyer and Horst
Troyers Poultry Inc.
U. S. Conversions Inc.
Valley Bank and Trust Co.
Vance Weaver Realty
Victor F. Weaver Inc.
Western Rubber Co.
Wieland Designs Inc.
Wilt's Food Centers Inc.
Workman-Hawkins Insurance Agency
Yoder, Ainlay, Ulmer and Buckingham
Yoder Department Store Inc.
Yoder-Culp Funeral Home

Congregational giving hits new high

Gifts from Mennonite congregations to the annual fund climbed dramatically to $409,491 in 1982-83, a 27 percent increase over last year, and a new record for congregational giving to GC.

One hundred thirty churches contributed, compared to 139 in 1981-82. "However," said college relations director Dan Kauffman, "122 of those giving this year *increased* their contributions over last. That made the dramatic difference."

Also, the financial aid office reported, the number of congregations either implementing or developing aid programs for their own student members is on the rise, on the order of 10 to 15 per year. In fiscal year 1982-83 about 125 students received help from their own congregations.

Goshen College received gifts from the congregations and conferences listed below:

Atlantic Coast

Akron
**Alpha
*Cedar Grove
*Forest Hills
**Maple Grove
*Neffsville
**Oley
**Rockville

Church Communities

Harlan Fellowship

Franconia

**Allentown
*Bally
*Blooming Glen
*Bristol
*Deep Run
*Doylestown
**Frederick
Groveland
**Lake View
*Line Lexington
*Perkasie
**Perkiomenville
Plains
*Rockhill
*Salford
**Souderton
*Spring Mount
**Spruce Lake Fellowship
*Steel City
*Swamp
*Towamencin
*Vincent

**Gulf States Mennonite Fellowship

***Illinois

Arthur
Dewey
Dillon
East Bend
First — Morton
First — Oak Park
Freeport
Hopedale
Illinois Mennonite Conference
Lombard
Normal
Metamora
Midway
Morrison
Pleasant Hill
Reba Place Fellowship
Rehoboth
Roanoke
Science Ridge
United of Peoria
Waldo
Willow Springs

Indiana-Michigan

**Ann Arbor Fellowship
*Assembly
*Belmont
Benton
Berkey Avenue
Bonneyville
*Bourbon Chapel
Central
*Clinton Brick
*Clinton Frame
*College
*East Goshen
*Emma
*Fairview
*Fellowship of Hope
*First — Fort Wayne
*First — Indianapolis
*First — Middlebury
*Forks
*Holdeman
*Hopewell
*Howard Miami
*Kern Road
**Lake Bethel
*Locust Grove — Indiana
*Locust Grove — Michigan
Maple Grove
Maranatha Fellowship
Marion
Michigan Avenue
Midland
**Ninth Street
*North Goshen
*North Leo
*North Main Street
*North Park
*Olive
Park View
*Petoskey
Plato
Pleasant View
Prairie Street
*Roselawn
*Shore
Soo Hill
*South Side Fellowship
Sunnyside
Tri Lakes Chapel
Valparaiso
Walnut Hill
*Wasepi
*Waterford
**Wawasee Lakeside Chapel
*Yellow Creek

New York State Fellowship

*Clarence Center
Pleasant Valley
*Rochester Area Fellowship

Ohio

*Aurora
Bancroft
**Beaverdam
Beech
**Berlin
*Bethel — Wadsworth
*Bethel — West Liberty
Central
Crown Hill
*Gilead
**Hartville
Inlet
Kidron
Lee Heights
Leetonia
*Lockport
*Longenecker
*Martins
**Martins Creek
Midway
*Millersburg
Mount Pleasant
*North Clinton
**North Lima
*Oak Grove — Smithville
*Oak Grove — West Liberty
*Orrville
Pike
Pine Grove
Pleasant View
Sharon
*Smithville
Sonnenberg
*South Union
**Springdale Chapel
**Stoner Heights
*Tedrow
Valley View
Walnut Creek
*West Clinton
Wooster
*Zion

Allegheny

***Illinois

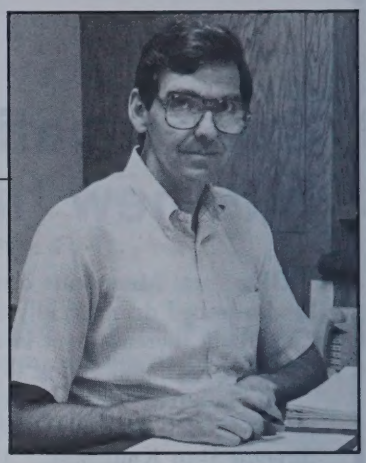
Ontario and Quebec

Western Ontario

These conferences give to Goshen College as individual bodies. Thus, congregations are not identified.

Disciples of Peace Church
Eureka Bible Church
Hesston Mennonite Church
Plymouth Congregational Church

*Asterisk indicates increased giving over previous year.
**Double asterisk indicates congregation which contributed in 1982-83 but not in the previous year.
***Illinois contributes as a conference and the congregations listed gave during 1982-83.



Enrollment: reduction with diversity

By John D. Nyce

Enrollment for 1982-83 continued the downward trend of the last two years. However, a larger freshman class (15 percent increase to 268) helped build enrollment for future years. Large junior and senior classes in the last two years have produced large numbers of graduates (280 in 1981, 307 in 1982) compared to an average of 265 in previous years.

Despite the enrollment decline, the college has retained a diverse student body. During the past six years, U.S. minorities have increased from 3.8 percent to 6.3 percent, and other nationalities from 5.8 percent to 6.7 percent. Such change has occurred without affecting the distribution by denomination — Mennonite Church (66.5 percent), related Mennonite groups (9 percent), and other denominations (24.5 percent). Mennonite students come from 23 conferences, with the largest numbers being from the Indiana-Michigan, Ohio and Illinois conferences.

Student choices of major from 1980 to 1983 have changed noticeably too. Students have migrated from the professional fields (from 25.4 percent to 23.1 percent) to the humanities, sciences, mathematics, business and accounting. We presume that a healthy balance of scientific and quantitative areas with those emotive and creative areas in humanities will continue in the near future.

Ethnic group distribution, full-time as percent of all students

	1977-78	*1978-79*	*1979-80*	*1980-81*	*1981-82*	*1982-83*
Black	1.7%	2.7%	2.5%	2.4%	2.3%	2.4%
Hispanic	1.7%	2.1%	2.8%	3.7%	3.8%	3.4%
Other	0.4%	0.6%	0.8%	0.5%	0.6%	0.5%
All minorities	*3.8%*	*5.4%*	*6.1%*	*6.6%*	*6.7%*	*6.3%*
Other nationalities	5.8%	6.1%	5.7%	5.3%	5.7%	6.7%

Leading majors, enrolled sophomores to seniors

1980-81		*1981-82*		*1982-83*	
Nursing	153	Nursing	138	Nursing	122
Business/Accounting	89	Business/Accounting	101	Business/Accounting	93
Elementary Education	74	Elementary Education	67	Elementary Education	55
Biology	63	Biology	50	Biology	48
Social Work	56	Social Work	54	Social Work	41
Music	48	English	43	Music	45
				English	41

Areas of majors, percent of sophomores to seniors

	1980-81	*1981-82*	*1982-83*
Humanities	12.6%	13.4%	14.1%
Social Science	5.1%	5.0%	5.5%
Science/Math	9.7%	10.1%	10.9%
Professional areas	25.4%	24.2%	23.1%
Business/Accounting	6.9%	8.4%	8.3%

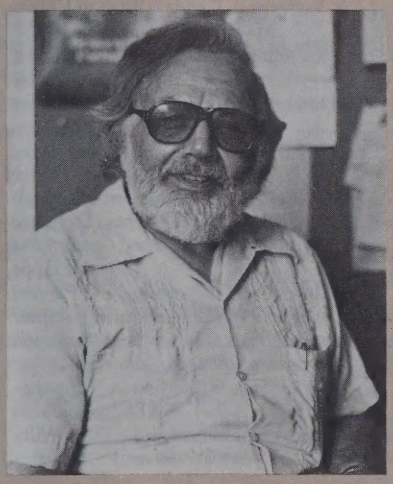
Computer center dedication and open house planned

GC's new computer center will officially launch its duties in October with dedication ceremonies, open house activities and tours for general and special interest groups.

Coordinating events around National Higher Education Week, Oct. 1-8, and Alumni Weekend, Oct. 7 and 8, planners will invite city and state officials in government and education to the dedication, Saturday, Oct. 8, the same day the campus will be crowded with alumni returning for class reunions.

Weather permitting, the ceremony will take place outside of the renovated High Park dormitory, the center's new home, at 11 a.m.

Other events will include general tours for area alumni and non-alumni Mennonites and friends and more in-depth visits from high school science and math teachers.



Vernon Schertz retires, 21 years at GC

Students, faculty, alumni and friends will miss the jovial presence of Vernon Schertz, who has resigned after 21 years as assistant professor of communication and English to pastor the Shalom Mennonite Church in Tucson, Ariz. He has served as director of the Learning Resources Center, taught the Diagnostic Seminar and other language courses and, for the past two years, taught broadcasting courses and given oversight to WGCS as general manager.

"I wasn't tired of Goshen College," Schertz said. "I just wanted to do something different before retirement." He and his wife Betty attended the young Arizona church during a sabbatical year.

Three join faculty to complete 1983-84 roster

Three persons will join the Communication, Social Work and Education departments to complete the 1983-84 faculty roster. In all, 10 new teachers and five new administrators have been appointed to the faculty.

Succeeding Vernon Schertz as assistant professor of communication and general manager for WGCS is Mark Kelley. A native of Lancaster, Pa., he was graduated from the State University of New York at Geneseo in 1971 and received his M.S. in broadcast journalism from Syracuse University in 1981. He was a student at Associated Mennonite Biblical Seminaries in Elkhart, Ind., in 1982-83. He has worked as a reporter and producer in commercial broadcasting with three different radio and television stations.

In social work, Mabel Webster Davis has accepted an appointment as associate professor during Tony Brown's two-year leave of absence. She is a graduate of the University of Texas at Prairie View and holds an M.S.W. from the University of Kansas.

Joining the Education Department as an assistant professor for one year is Nancy Ryan, a 1981 GC graduate who holds a master's degree from the University of Arizona. She will serve during Kathy Short's one-year leave for doctoral studies.

Three faculty earn M.Ed. degrees

Three faculty members received their master of education degrees in August following sabbatical and summer studies.

Recipients of the advanced degrees are Dwain J. Hartzler, director of student activities and soccer coach; Richard L. Gerig, director of alumni relations; and Edward Gore, instructor in physical education and basketball coach.

Hartzler, a faculty member since 1971, specialized in athletic and recreation administration for his degree in recreation and physical education from Bowling Green (Ohio) State University.

Higher education administration was the focus of Gerig's studies at Arizona State University, Tempe. A faculty member since 1972, he concentrated on courses in institutional advancement and management.

Gore, who joined the faculty in 1982, earned his degree in health and physical education from West Chester (Pa.) University. His final research report, entitled "The Effects of Two Basketball Shooting Drills on the Development of Field Goal Accuracy," was based on tests he administered in a basketball coaching class.

Calendar

September

4-20 ..... Art Gallery, IU Grad Students: Printmaking
12-16 ..... Perspectives Week
13, 2 p.m. ..... Men's tennis, IPFW
13, 3 p.m. ..... Women's tennis at Manchester
13, 3:30 p.m. ..... Soccer at Aquinas
15, 4 p.m. ..... Men's tennis at Bluffton
16, 4:30 p.m. ..... Women's tennis, Franklin
17 ..... Volleyball, Alumnae
17, 11 a.m. ..... Men's cross country, Bethel
17, 1 p.m. ..... Women's tennis at IPFW
17, 1:30 p.m. ..... Men's tennis, Grace
17, 2 p.m. ..... Soccer at Grand Rapids Baptist
20, 1 p.m. ..... Men's tennis at St. Francis
20, 4 p.m. ..... Soccer, Grace
20, 4 p.m. ..... Women's tennis, St. Mary's
20, 6 p.m. ..... Volleyball, IUSB
21, 5 p.m. ..... Field hockey at Earlham
22, 1:30 p.m. ..... Men's tennis at Tri-State
22, 3:30 p.m. ..... Women's tennis, Huntington
23, 3:30 p.m. ..... Men's cross country at Marion
23, 4:30 p.m. ..... Field hockey, Marion
24, 10 a.m. ..... Volleyball, Butler/Evansville Franklin at Butler
24, 10:30 a.m. and 1 p.m. ..... Field hockey,
24, 10:30 a.m. ..... Women's tennis at Anderson Marion/Valparaiso
24, 1:30 p.m. ..... Men's tennis, Marion
24, 2 p.m. ..... Soccer, Huntington
25-26 ..... Division I lecture by double bassist Barry Green
25-Oct. 30 ..... Art Gallery, Leon Yost: Photography
27, 1:30 p.m. ..... Men's tennis at Huntington
27, 3:30 p.m. ..... Soccer at Bethel
27, 3:30 p.m. ..... Women's tennis, Manchester
27, 6 p.m. ..... Volleyball at Bethel
29, 4:30 p.m. ..... Field hockey at Valparaiso
30, 3 p.m. ..... Soccer at Rockhurst
30, Oct. 1, 8 p.m. ..... Artists Series, James Tatum Trio Plus

Jazz with the James Tatum Trio Plus kicks off the 1983-84 Artists Series.

October

1, 10 a.m. ..... Volleyball, Taylor/Huntington at Huntington
1, 10 a.m. ..... Women's tennis, St. Joseph's
1, 11 a.m. ..... Men's cross country invitational
1, 12 noon ..... Men's tennis, Taylor
1, 12 EDT ..... Field hockey at Calvin
1, 7:30 p.m. ..... Soccer at Hesston
3-4 ..... All-School Study Days, "Responsible Living in a Nuclear Age"
4, 1 p.m. ..... Men's tennis at Bethel
4, 3 p.m. ..... Women's tennis at Huntington
4, 4 p.m. ..... Soccer at Indiana Tech
4, 6:30 p.m. ..... Volleyball, Wilmington/ Bluffton at Bluffton
5, 4:30 p.m. ..... Field hockey, Notre Dame
6-8 ..... Men's tennis, district tourney at Indianapolis
7-8 ..... Music therapy workshop with John Bixler
7-8 ..... Parent-Student Campus Open House
8, 10 a.m. ..... Women's tennis, Taylor
8, 11 a.m. ..... Volleyball, Anderson/DePauw/ Hanover at Anderson
8, 12 noon ..... Men's cross country at Tri-State
8, 2 p.m. ..... Soccer, Manchester
8-30 ..... Art Gallery, Jerry Lapp: Ceramics
9, 4 p.m. ..... Brahms Festival opening concert: chamber music
10-12 ..... Hispanic Emphasis Days
10, 4:30 p.m. EDT ..... Field hockey at Adrian
11, 4 p.m. ..... Soccer at Purdue
11, 6 p.m. ..... Volleyball, St. Mary's/St. Francis at St. Francis
13, 1:30 p.m. ..... Men's tennis, MCC tourney
13, 4:30 p.m. ..... Field hockey, Kalamazoo
14-15 ..... Women's tennis, District 21 (indoor) at Anderson
14-19 ..... Mid-term break
15, 11 a.m. ..... Men's cross country at Grace
15, 11 a.m. ..... Volleyball, Grace/Taylor/IPFW
15, 12 noon and 3 p.m. ..... Field hockey, DePauw/Hanover at DePauw
15, 2 p.m. ..... Soccer, Spring Arbor
18, 4 p.m. ..... Field hockey at Marion
19, 3:30 p.m. ..... Soccer, Calvin
19, 6 p.m. EDT ..... Volleyball, Calvin/Olivet at Calvin
22, 10 a.m. ..... Men's cross country at IPFW
22, 11 a.m. ..... Volleyball, Kalamazoo/Manchester/Anderson at Manchester
22, 12 noon and 2 p.m. ..... Field hockey, Taylor/Franklin at Taylor
22, 2 p.m. ..... Soccer at Malone
23, 4 p.m. ..... Brahms Festival: organ and choral works
25, 3:30 p.m. ..... Soccer, Taylor
25, 4 p.m. ..... Field hockey, Western Michigan
25, 5 p.m. ..... Volleyball, Spring Arbor/Defiance
27-28 ..... Fourth annual Early Childhood Conference
28, 3 p.m. ..... Soccer, Hope
28, 29, 30 ..... *The Lady's Not for Burning*, GC Players
28-30 ..... Teaching the Bible in the Congregation Seminar
29 ..... Men's cross country, NAIA District 21 at Anderson
29 ..... Volleyball pre-tournament play, St. Mary's/Marion
29, 7 p.m. ..... Soccer, Marion at Nappanee
29-30 ..... Field hockey, NAIA tournament
30, 4 p.m. ..... Brahms Festival: chamber music by GC faculty

November

1, 3, 5 ..... Soccer, NAIA district tournament
1, 5 p.m. ..... Volleyball, Marion/Tri-State at Tri-State
3-4 ..... Hesston Transfer Visit
4-5 ..... Volleyball, District 21 tournament at Anderson
4-6 ..... Parents Weekend
4, 5, 6 ..... *The Lady's Not for Burning*, GC Players
5 ..... Men's cross country, MCC at Grace
5, 8 p.m. ..... Phil Keaggy Concert
6, 4 p.m. ..... Brahms Festival: Lieder recital by Penelope Jensen and Michael Zenge, guest artists
6-Dec. 4 ..... Art Gallery, Daniel Wade Rupe: Painting
7-11 ..... Mission Service Emphasis Week
11-12, 8 p.m. ..... Artists Series, "Lou" (Louisa May Alcott Story)
13, 4 p.m. ..... Brahms Festival: piano recital by Marvin Blickenstaff

The China exchange: four years later

Editor's note: For four consecutive falls 21 Goshen College students and their faculty advisors (currently Russel and Marjorie Liechty) have traveled to the People's Republic of China to participate in an unusual educational program. In exchange 10 Chinese professors have spent the year on campus, attending classes, teaching and enriching the community in other ways.

An important offshoot of the program has been the China Educational Exchange, which has sponsored other, longer exchanges in various fields between Mennonite institutions and their counterparts in Sichuan province.

In an interview with assistant editor Beth Johnson Ruth, President J. Lawrence Burkholder reflected on the exchange's beginning and discussed its future.

BJR: What were your hopes when you visited China in 1979 to negotiate a possible GC-China exchange? Did you envision a program similar to the one that exists today?

JLB: Exactly like it. It's happened exactly as we had envisioned. The Chinese liked the plan we proposed, and there have been no fundamental changes whatsoever. We've added the aspect of the Chinese professors, but there have been no significant changes in the travel or financial or program arrangements.

BJR: Could you accomplish the same today?

JLB: Yes, possibly. The Goshen College approach has been unique and uniquely acceptable to the Chinese. It's built very much upon our previous SST experience.

BJR: Then you don't believe the cooler climate existing between our two countries today would preclude the establishment of such an exchange?

JLB: No, I really don't. Despite the political climate, our relationship remains very good — stronger than ever. The confidence between us continues to deepen. Both the college and the Sichuan provincial authorities have made it clear that they wish — to put it in negative terms — for our relationship *not* to be contingent upon official diplomatic relations. We still perceive this as a people-to-people exchange.

BJR: What are the funding sources for the exchange?

JLB: Primarily from Indiana sources. The Lilly Endowment, Inc., of Indianapolis gave us the initial grant, and the Martin Foundation of Elkhart has funded us since. The Martin Foundation renewed our funding this summer to insure the program's continuation through the 1985-86 school year.

BJR: You've been so deeply, personally involved in the exchange program so far. When the group of educators from Sichuan province visited here in October of 1981, I remember what a strong point they made of your being

Visiting Chinese teacher She Wan-Cheng talks things over with a group of first-graders.

their "old friend" and that the Chinese remember their old friends. Do you have any fears about what will happen to the program after your retirement in 1984?

JLB: None at all. While it's true that the Chinese have associated the exchange strongly with me personally, I've been trying to diffuse that. The program is very well established by now, and there are many other individuals — Atlee and Winnie Beechy, Arlin Hunsberger and others besides me — who have become personally involved with the Chinese. I am going to China in November to talk about the next two years of the program, but it'll get along just fine without me.

BJR: Has the fact that Goshen College is a Christian college, and your involvement with the United Board of Christian Higher Education in Asia [Burkholder was elected a United Board trustee in May 1983] ever caused any discomfort on the part of the Chinese? Do they feel at all threatened by the college's Christianity?

JLB: Not at all, partly due to the fact that they perceive the Mennonites as a minority people and thus as a threat to no one. And we've not pressed our faith on them. We've lived it out, but we haven't pushed it on them. They are appreciative of our respectful attitude towards their culture.

BJR: What aspect of the Goshen-China exchange has given you the greatest personal satisfaction?

JLB: I would have to say the mutual trust and appreciation that has grown up on both sides. That atmosphere has contributed greatly to the fact that there have been no crises, absolutely none.

BJR: What do you see happening to the exchange in the future? Will it continue in its present form, or would you like to see it expand or change?

JLB: I envision virtually the same program continuing, just as it is now. It's quite possible that the China Educational Exchange program will expand. But I think that Goshen College is doing about what it should be doing in China. We, of course, have commitments to other SST countries, and we want to honor these commitments and maintain a linguistic balance for SST.

As the program exists now, you know, it's still almost as unique as it was when it first began. Some other colleges are sending undergraduate tours to China or running language study classes there, but as far as having American undergraduates teaching within a Chinese university, nothing corresponds to what we're doing.

Postmaster: Send Form 3579 to Goshen College, Goshen, Ind. 46526

Sum and substance

ESTHER WEBER
1325 GREENCROFT DR #362
GOSHEN IN 46526

Creating symbolic reality

By Stuart W. Showalter

In his classic work, *Public Opinion*, the late political philosopher Walter Lippmann writes that "the world we have to deal with politically is out of reach, out of sight, out of mind. It has to be explored, reported and imagined." He elaborates by noting that we have a picture of reality barely sufficient to manage our survival because the limitations of time and geography prevent us from knowing much about our environment firsthand. Thus, we must rely on the symbolic representations of reality that come to us in words and visual images to create the "pictures in our heads" on which we base our attitudes and actions.

During the past four years, we editors of the *Goshen College Bulletin* have consciously thought about the symbolic reality we create bimonthly for our readers. We have carefully considered the events, the issues, the trends, the people in both our immediate campus environment and the campus extended to determine what might merit the attention of our readers — alumni, parents, church members and friends.

We have had remarkable freedom in developing themes and have received tremendous support from those who have helped us publish each issue. As editors, we have been moved repeatedly by the provocative essays of J. Lawrence Burkholder. The faculty have impressed us by their willingness to write full-length articles, adding still another assignment to their already heavy loads. Students have also contributed insightful essays and lively feature articles. Off campus, alumni and others have described ways "culture for service" meshes with the realities of the world outside.

Underlying these efforts has been our commitment to interpreting Goshen College as honestly as we know how and as completely as our resources permit. We have tried to be more informative than promotional, more analytical than institutional, more interesting than entertaining. We believe that an institution can build trust and loyalty by sharing timely, candid and accurate news with its constituencies.

On the surface, at least, we have been successful in telling the Goshen College story. In a survey earlier this year, more than 90 percent of the alumni respondents said the *Bulletin* was superior to similar publications. The alumni themselves are partly responsible as news notes about them have grown from four pages four years ago to six pages now. Readers have conveyed their support financially as well. Despite a sluggish economy during the past five years, contributions have increased by 52 percent from alumni and by 40 percent from church members.

We trust that we have developed more than surface relationships with many of our readers. Perhaps we have stimulated deeper reflection on the meaning of Christianity, on the value of Christian higher education, on the joy of lifelong relationships. Quite apart from any benefit that might have come to Goshen College, we hope we have been a welcomed bearer of worthwhile messages. To the extent that we have helped our readers have fuller, richer lives, we take satisfaction in a task accomplished.

Stuart Showalter, right, and new editor Bob Johnson

Adieu

Change is a characteristic of every dynamic organization, and that holds true for Goshen College and the *Bulletin* editorial staff. I have accepted a new position as head of the Communication Department, and my successor is Bob Johnson, who served in 1982-83 as acting director of alumni relations and assistant editor of the *Bulletin*. He comes to his new position well-qualified, with degrees from Goshen College and the University of Iowa (an M.F.A. in writing) and having taught writing at the high school and college levels. Editing the *Bulletin* is but one of his many responsibilities as director of the college's Information Services Department.

Rejoining the *Bulletin* staff in August was Rich Gerig, who returns with new ideas as director of alumni relations after a year's sabbatical leave. Helping edit the November issue will be Ann Martin, a 1983 Messiah College graduate who will succeed assistant editor Beth Johnson Ruth. Beth has accepted a position as assistant professor of communication at New England College, Henniker, N.H., while her husband Phil studies at the University of New Hampshire. She has contributed mightily to the *Bulletin* during the past two years with her affectionately written faculty profiles, her concise news stories and her sharp eye for misspelled and poorly chosen words.

Naming all the people who have worked with me in so many ways during the past four years would be impossible because editing this magazine has been a collective enterprise. So, thank you all and my sincere best wishes to the editors for an even better *Bulletin* in the future. *Adieu*.

November 1983

Goshen College Bulletin

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Music at GC
From Bach to Basie

At issue

We're happy with this issue . . .

We're happy with this issue of the *Bulletin* for several reasons: first, we believe it's overdue. Maybe because music is so integral a part of the Goshen College experience, it has a tendency to slip beneath the surface of our consciousness. People living by the Atlantic probably don't wake up every morning to say, "Look, an ocean!" In any case, we're happy music is getting the attention it deserves.

We're also pleased because we've managed, in this first issue under new editorship, to come at the subject from a variety of angles — one of the *Bulletin*'s best traditions. Some articles were inevitable, as with Carl Kreider's history of music at GC. Others were more philosophical and unexpected, like those by Mary Oyer and Nick Lindsay.

We realize, of course, that we didn't cover everything. An article about Goshen College's involvement with community music would have mentioned retired professor of music Dwight Weldy's fine contribution to local church and community choruses. (He is currently minister of music at First Presbyterian Church in Elkhart.) Hundreds of alumni will remember his enthusiastic and affectionate classroom and choral leader style.

But we sought to capture the thinking and flavor of music at Goshen today, and from our perspective we've come close.

Finally, we're happy about the letter sharing this same page. Hardly a week goes by that we don't see evidence that the *Bulletin* is read, shared and responded to by an active, interested and far-reaching audience.

—BJ

On the cover: juniors Kristine Summers from Iowa City, Iowa, and Joel Mast from Springfield, Ohio.

November, 1983
Vol. 68, No. 6

Goshen College Bulletin

Editor . . . . . **Bob Johnson**
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Camel question cleared up

Dear editors:

At a gathering of Egypt MCCers, a clipping from the *Bulletin* was passed around. It showed a man on a camel wearing a GC sweatshirt. The question was asked as to how he got it. I have the answer.

During my first year in Cairo the Presbyterian volunteers organized a camel ride from the Pyramids to Saqqara, a six or seven hour ride. The Mennos have close contacts with the Presbys and we were invited along. Kent and Mary Jo Beck, Annie Stewart and I made up the GC contingent. We indulged ourselves and played tourist as we took pictures, laughed at each other and demonstrated our camel controlling ability.

It's easier to go fast on a camel because the ride is more comfortable, but our guides insisted on a slow pace for our safety and to make their work easier. It's hard to get comfortable at a slow pace. You don't know where to put your legs. As time goes on your points of contact wear thinner and thinner. On the return leg of our trip there was continual shifting from place to place but no relief. We laughed at each other and suggestions flew around the group as to what we could do. I took off my precious GC sweatshirt and placed it under me in a desperate search for padding. Finally our starting point appeared. We hurried the camels along. Mine settled to the ground and I staggered off, so tired and sore I left the sweatshirt behind, forgotten until we were almost home.

Elizabeth Yoder, daughter of John Howard, brought the *Bulletin* with her to Cairo after a holiday at home. She and the other MCCers all laughed as I finally found out the fate of my sweatshirt. The picture revived the memories of that trip and I vowed again to stay off camels because three days of stiff aching muscles were a little much.

Now that you've seen the results of my PR work for GC, will there be a job for me at the end of my term?

Jon Stark '81

Editor's note: We can't promise Jon a job, but we're grateful for his help in clearing up the mystery. Above, Ann Miller displays her copy of Natural History *magazine, where the photo originally appeared.*

Ideas

The cold, white peaks of art, the foothills of warm humanity

by Mary Oyer

Early in my graduate school days I had a dynamic teacher of music literature, who was determined to stamp out the sentimental aspects of our enjoyment of music. Music listening was hard work, he believed, and one must pursue it as an autonomous field, uncluttered by associations and extra-musical ideas.

I shall never forget the day he read a passage from Clive Bell's *Art*. After disclaiming any knowledge of music, Bell described those rare occasions when he heard music purely and rose to the lofty heights of aesthetic experience. He was unable to stay there long. Rather, he would sink into his normal state of inattention and haphazard listening. At such times, he said:

> Incapable of feeling the austere emotions of art, I begin to read into the musical forms human emotions of terror and mystery, love and hate, and spend the minutes, pleasantly enough, in a world of turbid and inferior feeling. . . . I know very well what has happened. I have been using art as a means to the emotions of life and reading into it the ideas of life. . . . I have tumbled from the superb peaks of esthetic exaltation to the snug foothills of warm humanity. It is a jolly country. No one need be ashamed of enjoying himself there. Only no one who has ever been on the heights can help feeling a little crestfallen in the cozy valleys. And let no one imagine, because he has made merry in the warm tilth and quaint nooks of romance, that he can ever guess at the austere and thrilling raptures of those who have climbed the cold, white peaks of art.

Mary Oyer

For some reason those cold, white peaks appealed to me. The seed fell on eager, receptive ground. My background was full of vague fears that the arts might be wrong; one should at least remain at all times restrained and a bit aloof from them in order to judge their worth. No matter what Bell intended, here was the offer of a freedom that seemed to fit the Mennonite ethos of the 1950s. One could enter into music fully through a cerebral approach. The mind was always in charge and would allow the emotions to emerge only under careful control.

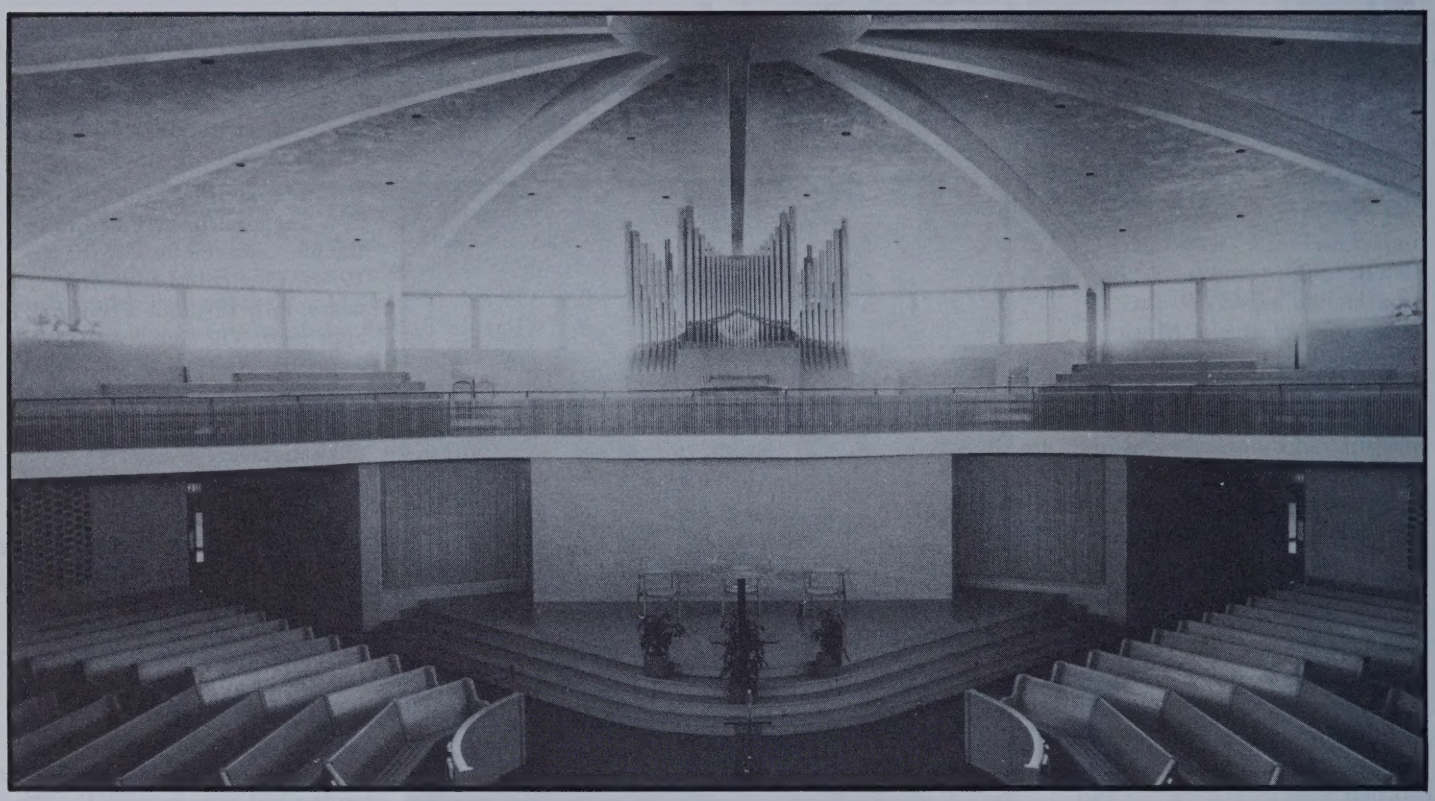
I caught my teacher's evangelistic fervor for rigorous discipline to attain the cold, white peaks. I remember reading Bell's views to my own students in those days. But I had moments of uneasiness about leaving Bell's "warm humanity" behind, or at least in a second-rate position. I experienced all kinds of values in my small choir and in string quartet playing that lay beyond pure music. The human dimension of overcoming technical difficulty or reaching a new level of finesse in ensemble grew more important. And I genuinely liked some of those pieces my teacher had scorned as valid only for an "emotional bath."

I was still attracted to the cold, white peaks when I began working with the revision of *The Mennonite Hymnal*. I assumed that the great symphony composers — Haydn, Mozart, Beethoven — were naturally the best hymn-tune composers as well. I did admit, however, that when a Bach chorale was sung *a cappella* in a congregation which had no tenors, the result was not attractive. Gradually, through many visits to congregations, I became reconciled to the fact that a good hymn was one which fulfilled its function well, and that the function was rarely a purely aesthetic experience.

Hymn singing does include aesthetic elements: those moments which reveal flashes of insight without verbal aids — the Ah-ha! experiences through which we suddenly recognize a truth without having to be told. But who is to say which insights come through artistic impulses and which are direct gifts of the Spirit, who, as Gerard Manley Hopkins puts it, ". . . over the bent/World broods with warm breast and with ah! bright wings."?

But I have come to realize that hymn singing is enriched

The profound communal character of music making in Africa contrasts sharply with the private and solitary experience of the cold, white peaks.



by many elements of "warm humanity": the memories and associations that surround a given hymn, the history of its creation and its use in history and in one's own congregation, the act of singing, the communal dimensions, the process of breathing as an ensemble and so on.

And during the past 15 years, when I have had the privilege of trying to understand music in various African traditional societies, I have seen even more profoundly the limits of a purely aesthetic approach to musical expression. When I accepted a government grant in 1968 to spend two summers in African studies I had no idea where this new field would lead. The answers were at the same time stimulating and unsettling.

At first I collected music on tape. That process always attracted attention and interest because the traditional musician would hear his sounds played back immediately — sometimes for the first time in his life. But there was something inadequate about that approach (in addition to the fact that I was introducing an expensive, technological gadget to people who were extremely resourceful and inventive with their surroundings): I did not know how to work with the tapes after I had collected them. Years later an African friend told me that she found recordings of traditional music disappointing because she could not tell what the dance steps were! The whole body, not just the mind, enters into music-making. In fact, the vocabulary of some languages does not allow for fragmenting or arranging in isolated categories. The word for music in Swahili, for example, is *ngoma*, but *ngoma* means also dance and drum.

While I was visiting friends in Liberia, the idea of studying an instrument came to me. My friends found a fine player-singer-dancer-instrument maker named John Korkoya, who agreed to try to teach me. For him it was a discouraging job, because he had never tried to teach a person who did not have the local Kpelle music in her ears from childhood. And I found it difficult because he did not know that I needed to learn by breaking down the material into steps, from the simplest to the most difficult. (I was suddenly aware of my stupidity when children gathered around to watch our lessons and to laugh. I consoled myself with the thought that they were probably pleased as well as amused.)

John could not understand my problem with hearing and remembering what he played, and for the first time in my life I realized that my skill in music reading was useless for this occasion. Here was an oral tradition — an immediate approach to music, unhampered by the written page and the composer's written directions. Freedom from notation allowed John to improvise, to invent continuously over traditional formulae.

An MCC story parallels my experience. A young volunteer was having difficulty learning Swahili in western Tanzania, so he went to the Mennonite Bishop Kisare to ask if he might study the language at the school in Musoma. The bishop's wife, Susanna, broke in and said, "You don't learn Swahili in school. You go out into the

Why should I study the music of Africa? Can I even begin to understand it? I doubt it.

village and listen and try to speak. Then you will learn it." But Bishop Kisare replied, "Susanna, you just don't know these people. They learn with their eyes, not their ears." That description fit me! I recorded John's lessons and tried to write down what I heard because I realized that my memory was faulty.

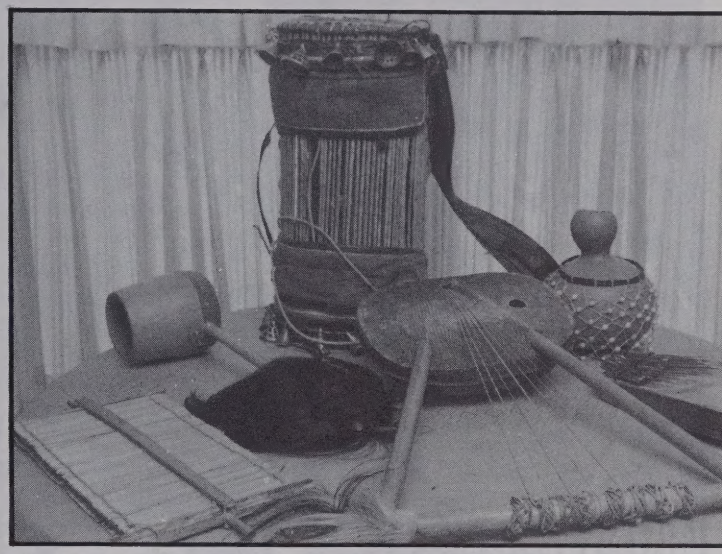
Read the words of a present-day singer of history in Mali, a *griot*, who lauds the virtues of oral history. His comments were not intended for me, but they might have been:

> Other peoples use writing to record the past, but this invention has killed the faculty of memory among them. They do not feel the past any more, for writing lacks the warmth of the human voice. With them everybody thinks he knows, whereas learning should be a secret. The prophets did not write and their words have been all the more vivid as a result. What paltry learning is that which is congealed in dumb books!

John Korkoya showed me a further dimension of music in traditional society. He frequently sang songs for me, followed by a translation if I wished. One day he sang about the "kind man," who proved to be the generous white man. His translation recalled ways of tricking the kind man into giving money and then going away laughing. "We don't respect the kind man," he said. Unfortunately I interrupted to make sure I was hearing correctly, and I broke the spell of the song. He assured me that they *do* respect the generous person. This was the first of a series of examples I encountered which revealed the special capacity of the arts (as we call them) to communicate the truth about human relationships. The masked dance, music, improvised drama can deal with unmentionable problems and tensions in the society; they can poke fun at foibles. But faces are saved, integrities preserved by the artistic "masks."

What John taught me musically on each of several instruments was a brief formula, something like an ostinato or wheel-like effect in occasional western pieces, which could be repeated endlessly to create the basis for improvisation. My immediate question was, "How do I know when to stop?" The question was hopelessly western and left him baffled. Several years later I studied with a Ugandan musician whose knowledge of western music provided a bridge for me. "How do I know when to stop?" seemed a foolish question to him also, but he had several answers: "When you want to! When you are tired. When you need to tune. When someone pays you." None of the reasons fit my concept of a musical work as a self-contained and organic whole, but they did seem sensible.

I have thought often about this radically different view of form. It surely must express another perception of time — perhaps one which reflects a more cyclical approach to life: a tendency to flow with the cycles of nature — planting, harvesting — or the close relationship between the child and the ancestor. Maybe it reveals the nature of languages, some of which do not have tenses that allow for a look at a far future. By way of contrast, does western music, with its drive toward cadences and climaxes, symbolize our deadline-oriented society?

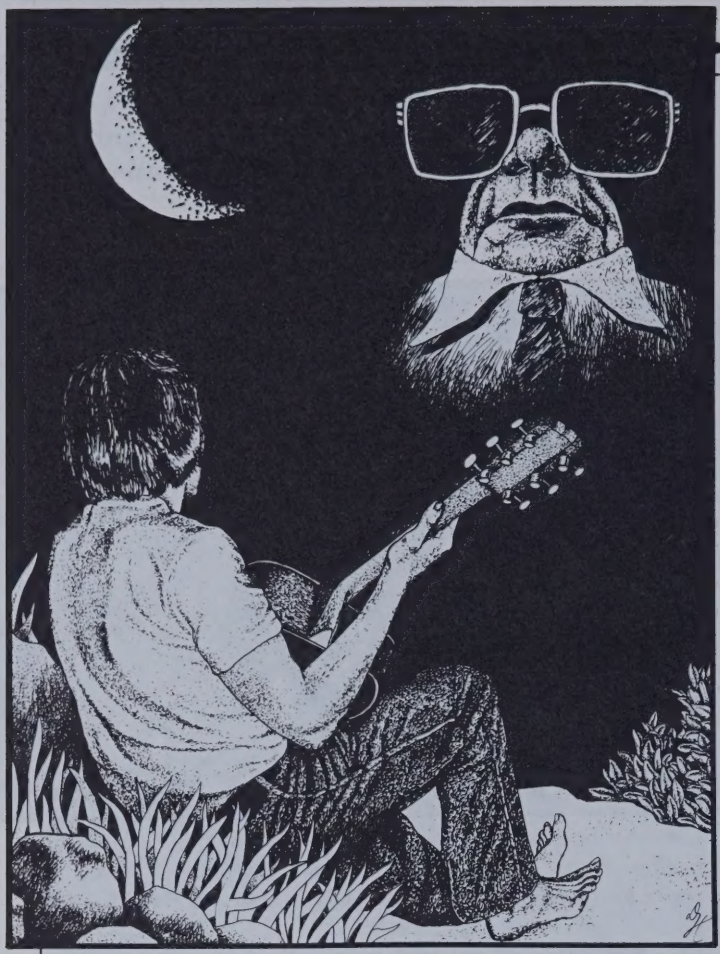


Clockwise from bottom left: a reed shaker from Kenya, a one-string fiddle with goat's hair beard, a Nigerian talking drum, a bead shaker from Ghana, an mbira from Uganda and a Ugandan lyre.

My eyes are opening to one point after another which separate us in our attitudes toward "beauty" from Africans — actually from many peoples of the world. For example, the Mennonite preference for four-part harmony (the absolute style of the church when I was growing up) emerges from a system of tensions and resolutions cultivated by Westerners for centuries. Its richness leaves, on the other hand, a paucity of rhythmic interest and severe limits on variations of pitch and of tonal color when compared with other musics of the world. Further, the profound communal character of music-making in Africa contrasts sharply with the private and solitary experience of the cold, white peaks. The phenomenon of the western conductor is needed in the latter case but not in the former.

Why should I, or any other Westerner, study the music of Africa? There is clearly no possibility of my conquering any African musical style as a performer. Can I even begin to understand it? I doubt it. But the process of trying is so rewarding that I expect to continue for the rest of my life. It will not contribute directly to my cello playing or conducting, but it yields perspective on the symbolic or metaphoric powers of music. It links the cold, white peaks of art with the dimension of warm humanity — and much more.

Mary Oyer has taught at Goshen College since 1945. Since 1968 she has spent a total of three years and five summers studying and teaching music at various locations in Africa.



Graphic by David Hubbard

Songs to fend off danger

by Nick Lindsay

As quitting time approaches, you sing, so glad to have the end of pain in sight — no more wounds, no more crawling into tight or high places, no more contorting into impossible positions to do work too hard to do or else impossible. No more trying to reconcile the will of the bossman with the demands for excellence made by the work itself. As you ride home you sing with the overfilling of the world's cup of wholeness. The car is running, and for once you don't have to hurry.

At bedtime a song is good, both to please yourself and to instruct the children, join them into the tribe of their origins. Joining and healing. There are healing songs that make you feel good feeling bad. The blues. Some days a man will be making up new blues songs for six of the eight hours. The blues make the griefs of this humanity melodic enough to bear without violence. Gospel songs are better; they even redeem the griefs: "Since my soul/Got a seat up in the kingdom,/That's all right."

There are songs of joining and healing, yes, but there are also songs of separation and of warfare. The nuisance man, the treacherous enemy of holiness in work — songs will drive him off. Sing where you are, walk toward him bawling the song at the top of your lungs, drown his insane braying of analytical syllables: "Where is this?" says he. "What about that? Where is the other?" Sieze one of his lapels. It's valuable not to turn him loose until the whole song has run its course. Maybe it's the case of insanity driving out craziness. There are, of course, times when you can't afford to drive him off so overtly, as for instance with a bossman.

I have worked for men who believe, along with the unions, that work is the curse of Adam, to be understood basically as punishment. As nearly as I can tell, a sort of spell will come over such a man and while he's in the grip of it he can't stand to see a man enjoy his work. With the unions, it's simple: they see it as economically dangerous for workmen to delight in work. Such men might over-produce, or work for satisfaction instead of money. They see it this way; I don't. Even when it is painful or fearful I know my work as one of the remaining clear visions of the paradisal garden. Let my heart be touched with the excitement of sensual adventure. It is nourishing in itself as much as any meat and drink at lunch break.

Here is a song which has proved effective, even if only in my own imagination, in both thrusting a bossman away when his bad spell is on him, and in building a fence between the holiness of work's delight and the begrudging fury of his afflicting demon. It is a drinking song, but is to be understood metaphorically.

I'm a rambler and a gambler and a long ways from home,
And them as don't like me, they can leave me alone.
I'll eat when I'm hungry and I'll drink when I'm dry,
And if moonshine don't kill me, I will live till I die.

It's moon shine O moon shine, O how I love thee;
You killed my old father, but I dare you try me.
God bless all moonshiners and bless all moon shine:
Their breath smells as sweet as the dew on the vine.

Here is a sequential explication of sorts: . . . *a long ways from home* . . . There are surely as many people troubled with this grief one place as another; I am just more conscious of joy's alienness when at a physical distance from my own hearth. *I'll eat* . . . *and drink* . . . My work nourishes me spiritually; why get jealous when the rich man gets rich from it? My wealth is the greater.

You killed my old father . . . My old father, the Illinois poet Vachel Lindsay, was a Christian artist, a Jesus poet who died in 1931, died in harness, his last public and bardic gesture was his dying and was intended as utterance, as part of what he saw as his work as a Jesus poet in the Middle West. His courtship of the moon vision in his moon poems and elsewhere is assimilable, metaphorically, to the song's "moon shine." He understood that he was called to be a deliniator of that feminine darkness which is each person's inheritance as bride of Jesus. Moon shine, in this sense, was the cause of his dying.

Frequently my boss doesn't know about me and my old father. It's like a secret then, and this makes the song into a secret weapon kinder than most.

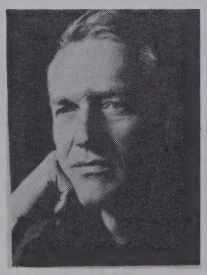
. . . *but I dare you try me*. Yes, I really wouldn't expect these nourishing biblical darknesses to kill me in the way

they might a midwestern poet, or bossman when this fit is on him. They might not kill him, but they could make him sick. *God bless all* . . . My Lord proclaims life, and it more abundantly. He is a Lord of Darkness as well as of Light, and I am in love with my hand's dark engagement with His world, beyond the reach of envy or profit. This song attacks an intruder, and at the same time builds a wall behind which I and my work may be at peace.

Frequently a song is altogether a wall with no weapon admixture. The federal government out of Washington took a notion to build an H-Bomb plant in South Carolina. The same government that came through to liberate us with Sherman in the 1860s — burning, pillaging, destroying the harvests the black people and women had laid up to feed themselves for that season, leaving a poverty which the boll weevil intensified in the decades 1915-1935 — this same government came now with the building of its H-Bomb plant, paying 40,000 men top union wages. The source of war's poverty was the new source of war's wealth.

These intricate and comic social counterpoints are comparable to the triplets running against the harmonic parts in Bach's "Jesu, Joy of Man's Desiring." I made a song during those years about the bomb plant traffic, itself an image of the whole event. I made a song sung to Bach's tune. The daily swirl of cars, dry leaves in a whirlwind, wrecks, a Ford turns over in the mad rush hours of shift change, the men jump out laughing, roll it back on its still-spinning wheels and plunge back into the wild stream. An old man is killed in Three-Seven Hundred Area, a young woman at Hundred R crossing, and the catharsis of blood sacrifice is imparted to the terrible comedy. The song builds a wall between an infernal setting and a man's own singleness of soul; he looks out at an impossible world from behind this wall and says as God does to Satan in the Book of Job, "Let it not touch the life . . ."

Song can be used both to fend off danger and to provide a link into the surrounding grace of the world for ordinary safety's sake and in order to come unbroken home in the evening. A slippery metal roof with a forty-foot drop onto stone: use a rope — yes, don't dispense with that — but also a song is necessary in order to move rhythmically, and to put each foot and hand to the right place the first time since you don't get a second chance. The song helps make you fully aware, your fingertips lead you, and the same numinous spirit power which knits the molecules of metal into roof tin and water drops into clouds — you are given access to it when you move with the right song. *The stars of heaven are our fortress wall; The numinous power is the light and logic of our seeing.*



GC's poet-in-residence Nick Lindsay spends most of his time on Edisto Island, S.C., where he writes poetry and works at a variety of carpentry jobs. He is the author of nine books of poetry published by Goshen College's own Pinchpenny Press.

Ed and Mary Swartzendruber: a spirit of giving

by Ann Martin

Goshen College enjoys the generous financial support of many persons, but only one family has adopted an entire department.

Ed and Mary Swartzendruber of New Paris, Ind., have been loyal patrons of the music department for nearly a decade. Their donations have nourished endowments, added to funds for special projects and financed the purchase of books, records and instruments — lots of instruments.

Student ensembles have received everything from crumhorns to saxophones. Gifts to the orchestra have included a 32-inch timpani, a bass clarinet and orchestral bells. And who can forget the harpsichord, the portable pipe organ built in Austria and *three* grand pianos?

Neither Ed nor Mary is an alumnus, but their two children, Kay (Montgomery) and Douglas, are. Kay is an assistant professor of music at GC. Ed and Mary have sung with local choral groups and attend almost every musical event at the college.

Their love for music and their desire to see Goshen expand its music program prompted their first gift to the college in 1974. Following an orchestra concert, Ed approached Lon Sherer, the orchestra director, to say that he wanted to contribute something to the department. Sherer had just had his request for an English horn refused for budgetary reasons and suggested a horn purchase.

"Just like that," Sherer said, "Ed agreed to buy it for me. I got absolutely the best, top-quality, professional English horn." Not long after, Lon dedicated the orchestra's performance of Dvorak's "New World Symphony," which contains a famous English horn solo, to Ed and Mary.

A pattern of giving soon developed. Ed would periodically ask the department for a "want list," and from this he and Mary would select their next gift. Recent contributions have included funds for an opera workshop, a stipend to allow Mary Oyer to do church visitation and the beginning of a fund for a possible new music building or expanded facilities.

While the magnitude of the Swartzendrubers' giving deserves recognition, music faculty say the spirit of their giving deserves more praise.

"Ed and Mary will come to us and say, 'We have this much to give; what do you need?' " said Sherer. "Such an approach helps us to spend the money very effectively. The appropriateness of Ed and Mary's ministry to our needs has given me some insights about the attitude one ought to have when giving gifts."

From J. D. Brunk to Walter E. Yoder

The flowering of a tradition

by Carl Kreider

Author's note: This sketch will omit the tremendous growth of the Goshen College music department since Mary Oyer joined the faculty in 1945 — a most fascinating and inspiring story. It will also make only very brief reference to music at Goshen prior to 1924. This would be another interesting account because music was important from the beginning of the Elkhart Institute in 1894. Furthermore, Goshen College had a "School of Music" from 1906 to 1922. The 1920-21 catalogue lists 47 students in that school, but there was only one graduate in the class of 1921. The majority of the students were part-time and some were persons who had not yet qualified for college admission.

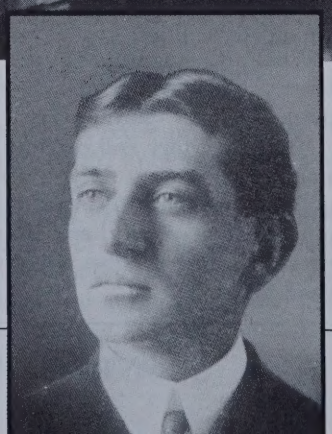
The personalities involved in this history are John David Brunk, Frank L. Blough, B. Franklin Hartzler, Noble Kreider and, most significantly, Walter E. Yoder.

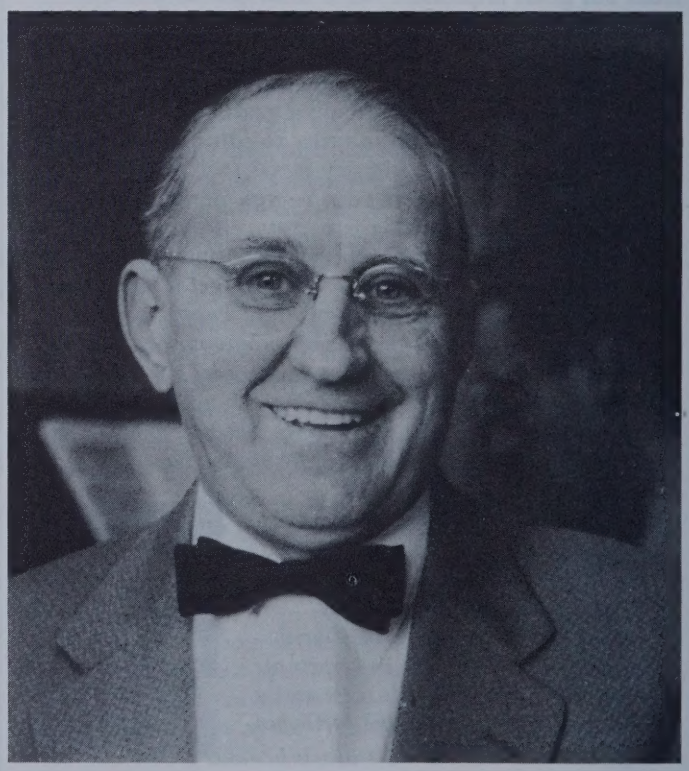
J. D. Brunk was in poor health when Goshen College reopened in the fall of 1924, and to assist him the college employed Frank Blough who served in his place from 1924 to 1926. Brunk died in February 1926, but his impact on Goshen College music has been a lasting one. He was director of the School of Music from 1906 to 1914 and so was mentor to Walter E. Yoder, a graduate of that school. He had studied at the New England Conservatory in Boston and the American Conservatory in Chicago, and taught at Bridgewater College in Virginia for five years before coming to Goshen.

Throughout his life he was a powerful influence on the music of the Mennonite Church. He was editor of the *Church and Sunday School Hymnal*, published in 1902. He edited (with S. F. Coffman) *Life Songs Number 1* in 1916 and was secretary and music editor of the *Church Hymnal*, published after his death in 1927. He was the composer of 12 of the hymns in that collection, which served as the basic hymnal for the Mennonite Church until *The Mennonite Hymnal* (edited by Mary Oyer) was published in 1969. And we remember him especially as the composer of the music for the Goshen College song "There's a Spot in Indiana."

Following Brunk and Blough was B. F. Hartzler, who served full-time at Goshen for only five years (1926-31), though he continued to teach voice on a part-time basis for a number of years after Walter Yoder became the full-time member of the faculty.

Hartzler's most lasting contribution was the work he did with choruses. The Men's and Women's Glee Clubs had been disbanded by action of the Mennonite Board of Education in 1921, but by 1926 he had re-established the Men's Chorus, the Ladies' Chorus and the combined A Cappella Chorus. In 1927 the Men's Chorus made an





Above, Mary Oyer and Noble Kreider at the piano; right, J. D. Brunk; far right, Walter E. Yoder

extensive tour of churches and this became an annual event until the mid '30s, when the combined A Cappella Chorus became the major touring group.

When the Men's Chorus visited some churches, members were not welcomed to sing in the church buildings, but local people arranged for them to sing in high schools or other halls and church people came out in large numbers to hear them.

On one occasion in the '30s, the chartered bus provided for the Men's Chorus tour appeared at Goshen College bearing a big sign: "Goshen College Men's Glee Club." This placed the college administration in a dilemma. There wasn't time to prepare a new sign; they didn't want to offend the bus company which didn't appreciate the niceties of distinctions between glee clubs and choruses; but the Board of Education action had not been rescinded. Finally, the administration decided to allow the sign to remain. To this day Goshen College doesn't have "glee clubs."

In 1931, Walter Yoder came to Goshen, giving up a career in dairy farming in Metamora, Ill. He was a graduate of the Goshen College School of Music but did not receive a baccalaureate degree until 1933, two years after joining the faculty. Until Mary Oyer joined the music department in 1945, he was its only full-time member.

It is hard to overemphasize the impact Walter Yoder made on music at Goshen. He already had extensive music experience in the church. Singing schools were popular in the church in the teens and '20s, and he had conducted many of these. Also, he teamed with well-known preachers like S. E. Allgyer in providing the music leadership for evangelistic meetings.

During that time he developed a reputation as an excellent leader of congregational singing. He also directed the Adelphian Male Choir, a group composed largely of men from the Metamora Church and other nearby congregations. The choir was much in demand for programs in Illinois churches — Mennonite and non-Mennonite — and eventually gave a program at Goshen College. Since a good men's choir was crucial to the music department at GC, Yoder was deemed the natural man for the job.

At Goshen, Yoder taught courses in public school music for students seeking certificates for teaching in elementary schools. He also taught the music theory and music history courses which were available to students on an alternate-year basis. These tasks, together with leading singing, directing choruses and giving private voice lessons, certainly constituted a severe teaching overload.

But his work extended beyond the perimeters of Goshen College. He was also a member of the music committee for the General Conference of the (Old) Mennonite Church. In fact, he was chairman of that committee at the time of his death in 1964. He served on the committee when *Life Songs Number 1* was published in 1916 and the *Church Hymnal* in 1927. He edited *Favorite Selections for Male Voices* in 1945, *Junior Hymns* in 1947 and *Songs of the Church* in 1953. And he composed the music for the hymn "Teach Me Thy Truth, O Mighty One" in 1938, with a poem by former college home economics professor Edith Witmer.

During part of this time he was also engaged in graduate study and he was awarded the master of music degree by Northwestern University in 1937. Because graduate work beyond the master's was required for ranks of associate and full professor, Yoder continued as assistant professor until he retired in 1957. At that time he was designated a "professor emeritus of music," a fitting recognition that his lack of formal academic degrees was more than compensated for by his years of faithful leadership to the music program of Goshen College.

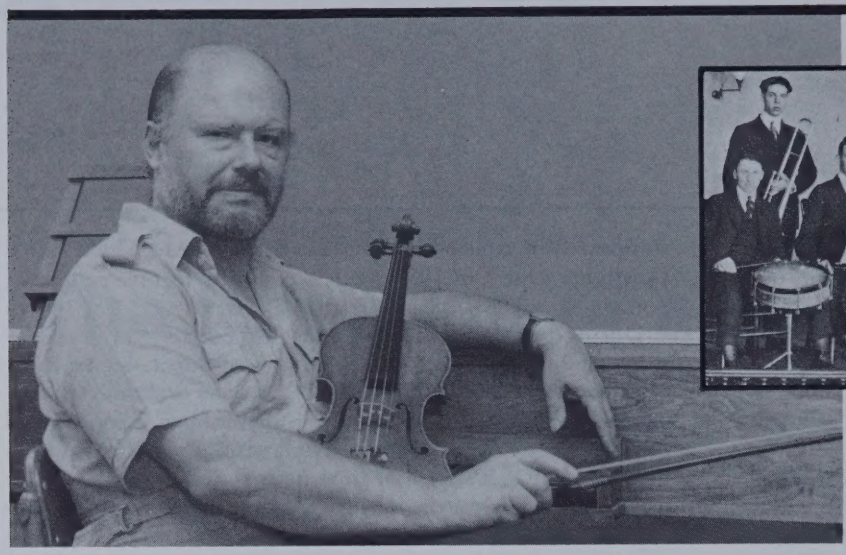
But just as vocal music was emphasized at Goshen, instrumental music was not. From 1924 to 1945 there was no full-time professor of instrumental music on the faculty. The 1917 *Maple Leaf* includes a picture of a 10-member Goshen College orchestra but no such group reappeared until the mid '50s. The 1927 Goshen College catalogue says simply, "The College does not offer courses in piano and instrumental music by a member of the faculty, but students desiring such courses may secure, through the connection of the Music Department with experienced teachers, a high-grade type of instruction in piano and other instrumental music."

One such teacher was Noble Kreider, later listed as a part-time member of the music faculty. He served in that capacity until 1953. The only child of a Goshen medical doctor, he had no academic degrees, though the catalogue described him as a "pupil of Clarence Forsyth who accompanied him to London, Berlin and Paris where he received instruction for a number of years, and took part in the music life of these centers. A concert pianist and a composer of piano music." Other persons from the Goshen-Elkhart area were used to give instruction in strings, brass and woodwinds as students requested it.

Music was a small department until the late '40s, but it filled a large place in the lives of students at Goshen and an important part of the mission of the college to the Mennonite Church. A far larger proportion of the total student body participated in choirs then than now. When the North Central Association examiners visited GC in 1941 to determine whether it was ready for accreditation they were mightily impressed as Walter Yoder led J.D. Brunk's "Before Jehovah's Aweful Throne" in a regular chapel service. They knew that singing like that could not be staged — even for visitors whose opinion of Goshen College was so important to its future.

The singing that morning may have been more inspired than usual, but through the years hundreds of Goshen College students had their lives enriched by beautiful congregational singing and by the sensitive leadership which Walter Yoder and others like him gave.

Professor of economics Carl Kreider researched this article by reading old Maple Leafs, *talking to friends and digging into his own memories of singing in Walter Yoder's choruses.*



The orchestra pictured above appeared in the 1917 Maple Leaf. *No such group would reappear until 1957, two years before Lon Sherer came to Goshen.*

An interview with Lon Sherer

In praise of a department

by Ed Sprunger

When Lon Sherer joined the Goshen College music faculty in the fall of 1959, he thought a good music department should be like a conservatory, with fine performers and scholars who knew how to teach. In the years he has been teaching at Goshen his definition has expanded to include other qualities he finds equally important — qualities that make GC's department special.

He is impressed, first of all, with a genuine spirit of cooperation and generosity among his colleagues.

He remembers the time he needed a clarinet in the orchestra and asked new faculty member Amos Burkholder to fill the gap. Although Burkholder was busy working on a doctorate and conducting a few of his own ensembles in addition to his regular teaching schedule, he agreed. "There's that kind of understanding in the department," Sherer said. "Amos knew I wouldn't twist his arm, but he also understood my dilemma.

"I don't want to say there isn't any competition among us," he added with a grin. "But we manage to live above it, making possible a kind of intellectual and musical cross-fertilization."

Sherer believes that the Goshen College faculty in general has that same ability — "to cross disciplines and find out what moves others . . . to do cooperative things."

He also cited interaction between faculty and students as "moving and attractive." He remembers a Saturday afternoon, back in the early '60s, when the library added an important group of 13th century motets to its collection. "We [faculty members and students] spent the whole afternoon in the library singing and playing those motets," he said. "Somehow the students had caught the faculty's excitement over these new acquisitions." Enthusiasm like that has made for unusually high morale over the years in faculty-student relations, he said.

Sherer believes that the music department has been largely successful in tapping that wellspring of morale because music is a social art. "People making music are doing things together, all contributing to an end product," he said. "Excellence of playing or singing is only a part of a performance — sometimes a surprisingly small part. The social dynamics are often more significant."

Sherer did not grow up a Mennonite, though he learned to know many during his graduate years at Michigan State University and joined the church before teaching at Woodstock School in India. He remembers, nevertheless, being surprised that it was necessary for him to ask the college administration to allow him to put instruments and voices together for a performance of Mozart's "Requiem."

"I visited Dean Carl Kreider's office to discuss the ethics of doing such a thing," he said. "This was in the spring of 1960." Kreider was "most gracious" and gave Sherer the go-ahead for the performance.

"In the end," Sherer said, "I think that traditional Mennonite attitude was an asset. There was an extra awareness among the orchestra members that this performance was an opportunity to be seized." From then on, instruments and voices together became a regular feature of GC musical performances.

There are interesting by-products at a Mennonite college that contribute to music making, Sherer said. He noted that Goshen students tend to have an "awareness of the goodness of serving, making it more possible to curb their egos for the good of the group." He finds an "innate understanding of what it means to be an ensemble player" in his students, as well as a "natural understanding of seeing all performances in a kind of service light . . . seeing performing as a gift."

There is, however, one hurdle the Mennonites have yet to surmount. While "at one point music is seen as enrichment, it is many times not seen as a valid lifelong pursuit — that's true of the arts in general," he said.

In the future Sherer hopes Goshen will continue to realize the validity of the liberal arts as a humanizing factor in education, and music as a part of that process. "Personally, I hope that we don't attempt to elevate music beyond that role," he said. "To make it more than that is perhaps to get priorities switched around."

Ed Sprunger is a senior music major from Elkhart, Ind.

Alumni

Board hits old, new topics

Strong attendance and enthusiasm marked the Alumni Executive Board meetings Oct. 7-8. The sessions were chaired for a final time by **Richard Stuckey '66**, board president.

Alumni involvement with student recruitment, the development of services for alumni, and alumni interaction with current Goshen students were three items receiving major discussion. The board also heard reports on the status of the presidential search, the college's endowment drive and Alumni Director **Rich Gerig's '72** sabbatical leave, and had informal discussion with GC President **J. Lawrence Burkholder '39**.

Alice Roth '57, new director of admissions, told board members that she and her staff see alumni involvement with recruitment as crucial to their efforts. "Our office has made some use of alumni in the past several years," she said. "Now we want to retune our program and give the idea more priority."

Roth also mentioned that EMC and Hesston are utilizing alumni in their student recruitment efforts and assured the board that the three schools will coordinate activities whenever possible.

Gerig proposed that the Alumni Board and his office become more actively involved in providing services for alumni. "We should be looking for ways that Goshen College can extend its programs and resources to our alumni. A college like Goshen can enrich the lives of its alumni as well as current students," he said.

While noting that his office is already providing some services, such as the Alumni Directory and Alumni Weekend, Gerig suggested that the board consider offering travel and continuing education programs as well.

Board members also heard of the college's interest in utilizing alumni in the career development of students. Involving alumni in vocational preparation courses, freshman colloquium and senior seminars are some methods being considered. Eventually, alumni will be invited to participate in a job "file," through which they can give counsel and advice to students with interests in similar areas of work.

"I am impressed with the readiness of the board to assist the college in ways beyond the annual fund," said Stuckey, who completed a two-year term as board president. "One indicator of our enthusiasm was our decision that we should meet longer next time. That doesn't often happen to an alumni board."

The board selected Oct. 5-6 as the dates for Alumni Weekend in 1984. Classes with years ending in 4 or 9 will hold reunions on that weekend. The board also approved $520,000 as the 1984 Annual Fund goal. New president **Romaine Stahl Sala '47** will chair the next board sessions April 14.

*Departing Alumni Board members **Elaine Sommers Rich '47, Kathy Matthews Brubaker '71, Dick Stuckey '66** and **Robert Reist '38***

Scholarship fund gets rolling

The Alumni Scholarship Fund, a program adopted by the Alumni Executive Board last year, was officially kicked off during Alumni Weekend activities Oct. 8. A part of Goshen's endowment drive, the fund will help selected students meet their college expenses each year.

As the board has directed, classes returning to campus for their reunions are being asked to support the scholarship program beyond their annual fund gifts, said Rich Gerig, alumni director. Contributions to the fund are being invested; when donations total $10,000, the returns will be awarded as yearly scholarships.

This fall's reunion classes have given almost $2,000 so far to the fund. Next year's returning classes will add to that total. The Alumni Board hopes the fund can become operational in the near future.

"Financial assistance is a key in Goshen's ability to attract students," said Walter Schmucker, director of student finance. "Along with other endowed scholarships from other sources, the alumni award will greatly enhance our financial aid program."

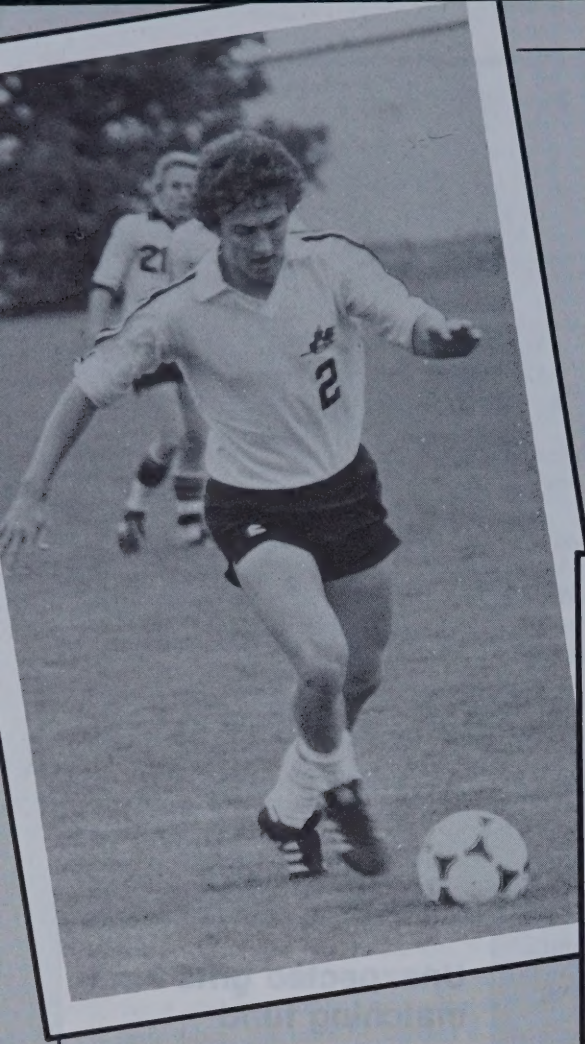
Unexpected gifts form matching fund

Two major gifts to Goshen totaling $175,000 will match all new and increased donations to the Annual Fund from alumni, business and industry and other friends, said Ron Gunden, associate director of college relations. Two Goshen-area couples made the contributions.

Gunden said the matching fund, which was unexpected at the beginning of the college's fiscal year, will "greatly increase Goshen's chances of balancing its budget again this year. Support from our constituents has been exceptionally strong the past several years; while we expected that support to continue on its own, we can now anticipate that many friends of Goshen College will take advantage of the opportunity to double their new or increased gifts."

The matching gift fund will apply to all contributions received in the current fiscal year, which ends June 30, 1984.

Alumni Weekend



Clockwise from above left: Kenton Longenecker from New Holland, Pa., makes a move in the Alumni Weekend soccer game with Manchester; ***Willard Smith '28*** *and* ***Leonard Beechy '75*** *delight the banquet audience with a rendition of "Home on the Range"; Sarah Freed gets her first taste of GC food at the '73 reunion;* ***Irene Eschliman '33, Anna Hershey '33*** *and* ***Nellie King '27*** *meet at the Old Timers luncheon;* ***C. Franklin Bishop '40, Jim Clemens '35*** *and* ***H. Clair Amstutz '33*** *harmonize after the evening meal.*

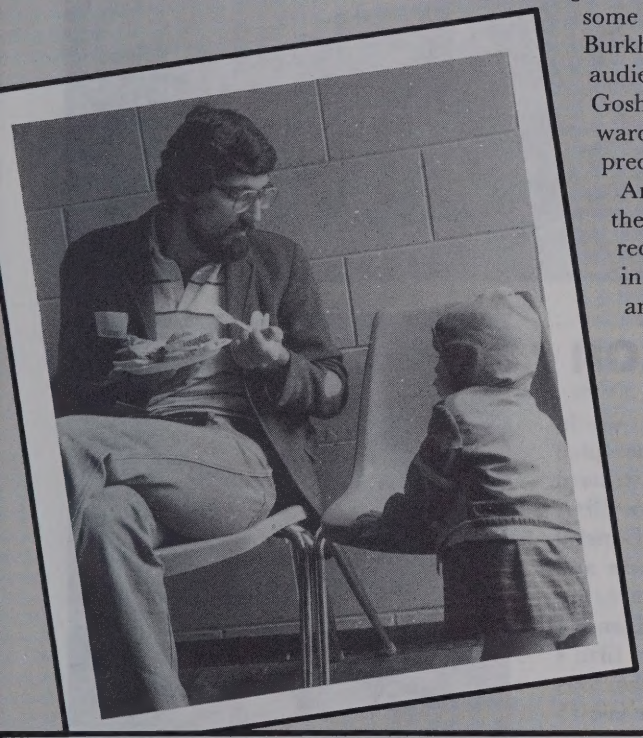
wet but wonderful

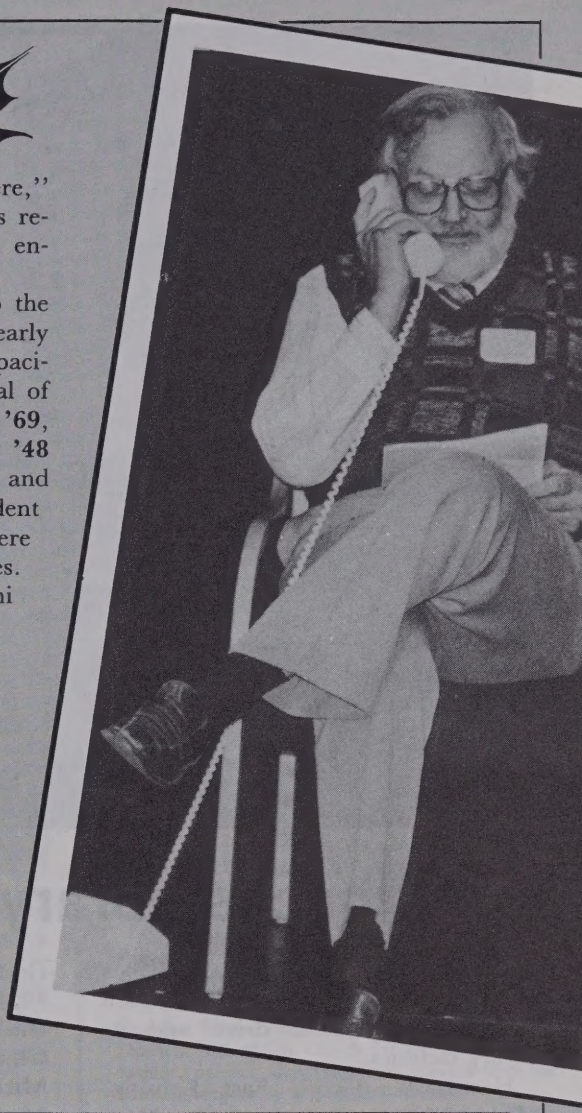
Record numbers of alumni returned to campus for a rainy Alumni Weekend, Oct. 7-8. While the traditional class reunions and alumni banquet highlighted the activities, a mix of other social and educational events also attracted alumni interest.

Rich Gerig, alumni director, said increased efforts by class reunion coordinators contributed to the success of the weekend. "We encouraged coordinators to be creative and personal in planning their reunions, and all of them were," he said. "As a result, all 10 class reunions were well attended, and enthusiasm was high."

The enthusiasm carried over to the annual alumni banquet, where nearly 450 people filled the cafeteria to capacity. Special music; alumni approval of new board members **Tom Bishop '69**, **Mark Miller '78**, **Dorwin Myers '48** and **Ruth Kauffman Shantz '72**; and an alumni send off for President **J. Lawrence Burkholder '39** were some of the after dinner activities. Burkholder addressed the alumni audience for a final time as Goshen president, and afterwards eight alumni spoke in appreciation of his leadership.

Among the reunion classes, the Classes of 1933 and 1958 received special recognition in honor of their 50th and 25th anniversaries.

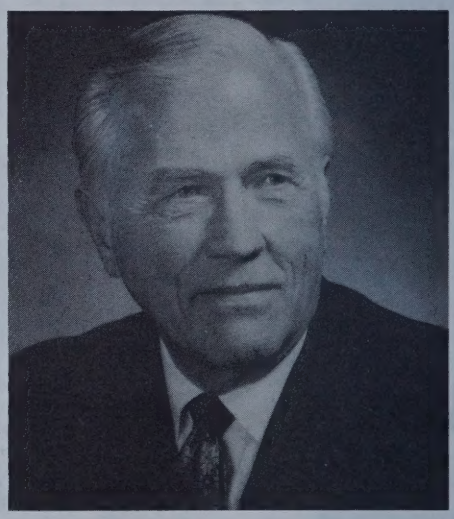




*Left, **Dana Miller '73** and daughter Miriam disagree about eating arrangements. Above, **Vernon Schertz '55** entertains the WGCS anniversary audience with a skit about his days as station manager.*

The Class of '33 members inducted into the Old Timers were, from left to right in the front row, Sarah Esch Miller, Louella Miller Thut, Esther Meck Smucker, Anna Hertzler Hershey, Irene Eschliman, Esther Oyer Smith, Helen Moser Glick and Helen Yoder Leichty. In back are David Esch, Orie Miller, John Coffman, Ezra Beachy, Ed Raber, H. Clair Amstutz, Verna Schertz Brock, Lucille Kreider, Ida Yoder, Emma Snyder and Edna Oyer Bachman.

Good backs library, $1.5 million



A substantial gift from a previous benefactor has boosted Goshen College's endowment drive and its library facilities.

Harold C. Good, East Lansing, Mich., has awarded the college $1.5 million, to be given over three consecutive years. The gift is in tribute to Good's late wife Wilma, and will be used by the college to endow the Harold and Wilma Good Library, a facility built in 1967 with a $1 million contribution from the couple.

Goshen President J. Lawrence Burkholder said that income from the Harold and Wilma Good Fund will be used for ongoing administrative costs and the purchase of books, two major portions of the library's annual expenses, and will also help the library expand its role in classroom instruction. "The Good Library has proven to be an excellent resource for students and faculty, and Harold Good's continued generosity promises an even better future," he said.

Harold Good, originally from Sterling, Ill., and Wilma Smucker, from Orrville, Ohio, met at Goshen College, where he studied to be a teacher and she prepared for teaching or missionary work. After their graduation from Goshen — he finished in 1922, she in 1921 — they married and accepted teaching positions in southwestern Ohio. In 1927 they moved to Flint, Mich., where he completed the General Motors Institute's training course and began a long career with the firm.

Harold's work experience at General Motors included 30 years in the firm's Oldsmobile Division, where he was director of salaried personnel the last 15 years. Wilma, a daughter of the founder of the J. M. Smucker Co., was actively involved in teaching, social work and volunteer projects in the Detroit and Lansing areas. She started Lansing's first mental health clinic, the city's first day nursery for children of working mothers during World War II and its first integrated day nursery. She died in 1978.

The Goods received numerous citations and awards for their contributions to community activities and organizations.

In acknowledging the gift, Burkholder noted that "Harold and Wilma Good have been the largest contributors in the history of Goshen College. Their generosity has been exceeded only by their boundless goodwill and thoughtful commitment to quality education."

Notes

A healthy perspective on the arts

By David and Anita Stoltzfus Breckbill

Editor's note: ***David*** *and* ***Anita Stoltzfus Breckbill*** *graduated from Goshen College in 1979. She received an M.F.A. in flute performance from the University of Iowa and is a D.M.A. candidate at the same institution. He received an M.A. in musicology from the University of Iowa and is now a Ph.D. student in musicology at the University of California, Berkeley. The* Bulletin *asked them to reflect on their music education at Goshen College as compared to their study at other institutions. Their responses:*

Dave: I realize more clearly now than I did when I entered Goshen College that my desire to begin studying music in an academic setting came from a keen curiosity about how music affects its listeners (specifically me) as powerfully as it does.

Since my time at GC, I have taken up the study of music history, a field that attracts many kinds of people for many different reasons. Most such people feel music deeply.

Of those who invest the time and effort to produce scholarly work, however, most refrain from mentioning the passionate love of music that moved them to enter the field. To discuss what it is that makes music powerful and important is to be unfashionable — to run the risk of having one's work dismissed as overly subjective. In the face of such a threat many find it convenient to hide behind facts or received opinion.

Anita: As part of a comprehensive exam, one of my woodwind professors asked me to identify and discuss three problems I dealt with while teaching flute. I first discussed a specific technical problem dealing with the flutist's embouchure; second, I mentioned techniques for helping young students distinguish between music of different historical periods in their playing; and third, I discussed ways of conveying to students the need to see music as something more than a technical exercise.

The professor was impressed with the first and second parts of my answer, but gave no opinion about the third part, leaving the impression that he saw the performer as a master of a craft rather than a communicator in musical terms.

I believe many musicians and scholars in the academic world err in this manner. They tend to hide behind technical proficiency and thereby confuse the means with the goal.

Dave and Anita: These all-too-common attitudes we encounter cause us to remember gratefully the honesty at GC concerning the emotional impact and expressive power music can have. Certainly that honesty can be attributed in part to the enthusiasm of undergraduates and the answering enthusiasm of concerned, responsive professors. But there's something else at Goshen: an atmosphere that enables regular discussion of what it means to be a disciple of Christ and encourages personal searches for life's ultimate truths. Under these conditions a student gains a healthy perspective from which to view the arts, and the power of the arts gain special meaning.

1900-19

Deaths

Arthur E. Beck '18, Goshen, Sept. 25. A Goshen businessman for many years, he operated a drug store and a typewriter and adding machine repair business.

Gordon Conrad '12, husband of Maud Warstler Conrad, 316 Denver St., Goshen, Sept. 19.

Amanda Ebersole '05, Gwynedd, Pa., July 15.

Gladys Fletcher Ebersole '17, Sarasota, Fla., Aug. 11. She formerly taught school in Elkhart, Ind., and moved from Elkhart to Marquette, Mich., shortly after her marriage.

Note

Ernest and **Orpha Singer Meloy '18**, Goshen, celebrated their 60th wedding anniversary Oct. 2.

1920-29

Deaths

Harold H. Bechtel '26, husband of **Lucile Brown Bechtel '62**, 12919 C.R. 32, Goshen, Ind. 46526. In education for 49 years, he served as principal of Goshen High School for 15 years. He was assistant superintendent of Goshen Community Schools when he retired in 1972.

Galen Bowman, husband of **Velma Yoder Bowman '20**, 1404 Greencroft Drive, Goshen, Ind. 46526, Sept. 18.

Wilbur Huneryager '28, husband of **Elva Gunden Huneryager '34**, 406 Colorado Drive, Goshen, Ind. 46526, Oct. 5. He was a well-known farmer, painter, decorator and vocalist with the Menno Singers for a number of years.

Glen Yoder '28, husband of **Beulah Yoder Yoder '54**, 1222 Greencroft Drive, Goshen, Ind. 46526. He was associated with Wolfe Grain Co., Shipshewana, Ind., for 46 years and was general manager from 1946 until his retirement in 1971.

Notes

Lee Eve '23, Goshen, was appointed to the Indiana Commission on the Aging and Aged by Gov. Robert Orr. He is a former Goshen Community Schools superintendent and has been active in Elkhart County Aging Council work.

Jonathan G. Yoder '27, Goshen, was recognized for 50 years of service as a practitioner of medicine at the annual convention of the Indiana State Medical Association.

1930-39

Deaths

George W. Hetler, husband of **Helen Schrock Hetler '33**, 617 S. 6th St., Goshen, Ind. 46526, Aug. 12.

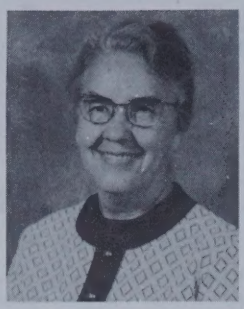
Mary Erb Mininger '35, wife of **Paul Mininger '34**, 1228 Greencroft Drive, Goshen, Ind., 46526, Aug. 27.

Marriage

Paul Wittrig '39, Colorado Springs, Colo., and Juanita Zeigler Mann, Elkhart, Ind., July 30.

Note

S. Paul '38 and **Vesta Nafziger Miller '38**, Mennonite Board of Missions missionaries to In-



Hindu culture makes her job difficult

Florence Nafziger '45 is returning to India to complete her teaching work at the Graduate School for Nurses in Indore, even though she is nearing retirement age and is recovering from leg surgery. A Mennonite Board of Missions worker in India for 36 years, Nafziger arrived in North America for a six-month furlough in March.

In her work at the graduate school, Nafziger faces a culture that she and her colleagues are trying to change. In the Hindu culture, "nursing is not an honored profession," she said. "Anything that involves working with the hands is considered degrading. Giving injections and filling out charts are fine, but bandaging dirty wounds and working with blood is looked down upon."

After Nafziger completes a final year in India next year, she plans to move to Greencroft Retirement Center in Goshen.

dia for over 40 years, returned to North America on July 2 to retire. She went to India in 1938 and served longer than any other current MBM missionary. He arrived three years later in India and the two were married there. His most recent assignment was to direct the relocation of Union Biblical Seminary from Yavatmal to Pune.

1940-49

Deaths

Mable Steede Hershberger '48, wife of **Dale Hershberger '50**, 167 N. State St., Westerville, Ohio, Aug. 23. She had been catalog librarian at Otterbein College, Westerville, Ohio, since 1959.

Simon P. Liechty '42, husband of **Leah Delagrange Liechty '42**, 5612 Inland Trail, Fort Wayne, Ind. 46825, Oct. 6.

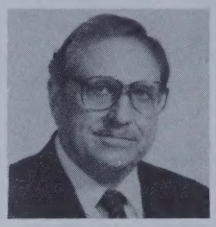
Robert Van Scoik, husband of **Louise Barringer Van Scoik '42**, 27420 Charles St., Elkhart, Ind. 46517, Aug. 16.

William Zentz '45, husband of **Arlene Loucks Zentz '42**, 4580 Burbank Drive, Columbus, Ohio 43220, Aug. 30. From 1973 until his death, he was senior vice president and economist for the Huntington National Bank, Columbus, Ohio.

Notes

Norman '46 and **Ruth Smith Kraus '42**, missionaries to Japan, began a short-term teaching assignment at Union Biblical Seminary, Pune, India, in October. He is teaching a course in Christology and another on the church in history. They will return to Japan in mid-January.

Erma Grove '48, a veteran missionary in Ghana with Mennonite Board of Missions, completed 26 years of service in that country and returned to North America Aug. 25. Among the first group of four MBM missionaries to Ghana in 1957, she assisted in the development of the Ghana Mennonite Church, training leaders for this church as well as for African independent churches.



Mervin E. Meck '43, New Smyrna Beach, Fla., has been elected president of the 16,000-member American Osteopathic Association. A general practitioner, he is on the staff of Fish Memorial Hospital, New Smyrna Beach.

Mary Liechty Smucker '43, Goshen, was honored by the Mennonite Nurses Association when she received the "Nurse of the Year" award at the July 30 annual meeting.

1950-54

Notes

Johannes Meyer '53 is a teacher and assistant principal at the American Academy for Girls in Istanbul, Turkey.

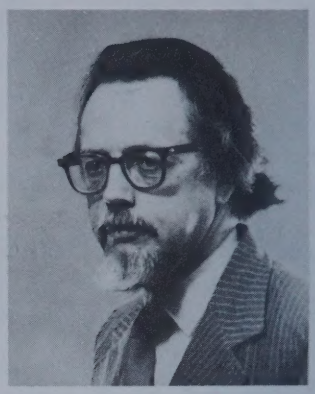
Lowell '50 and **Miriam Brackbill Nissley '67**, of Sarasota, Fla., have begun a two-year term of voluntary service with Mennonite Board of Missions, Elkhart. They are serving as winter VS program directors in Sarasota. Miriam is also working as a secretary.

1955-59

Notes

Phil and **Rosa Diener Nichols '56**, Florence, Ore., recently moved to the southern Oregon coast, where they are enjoying the beauty and the ever-changing ocean.

John R. Smucker '56 concluded eight years as pastor at Spring Mount Mennonite Church near Harleysville, Pa., Sept. 18. He began a new



Alumni book addresses oft-asked question

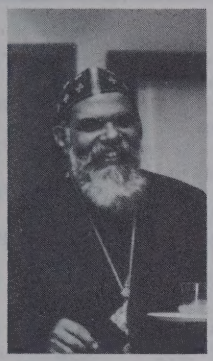
Sooner or later, in almost any serious discussion about peace and war, someone is sure to ask the standard question: "What would you do if a criminal pulled a gun and threatened to kill your wife"?

This question is seriously addressed by Mennonite theologian **John H. Yoder '47** in his latest book, *What Would You Do?* (Herald Press, 1983), a Christian Peace Shelf Selection.

"It's uncanny how many persons — from seminary professors to draft board members — see this question as a way to test the consistency of the pacifist's convictions that war is wrong," Yoder writes. "As we shall see, serious doubt can be raised about whether or not this question fairly represents the issue of war, or whether a pacifist would have to answer it in only one way. But because the question is raised so often, it should — and shall — be answered. Doing so will help illustrate the logic behind the Christian commitment to unwavering, suffering love."

The book contains contributions from 14 writers — from Leo Tolstoy to Joan Baez — arranged in three sections. Part 1 features Yoder's extended essay, "Taking the Question Seriously."

Yoder teaches theology at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., and at the University of Notre Dame. He has represented the Mennonite Church in numerous interchurch conversations on matters of evangelism and social ethics.



Gregorios becomes WCC president

Dr. **Paulos Mar Gregorios (Paul Verghese) '52**, Metropolitan of Delhi and principal of the Syrian Orthodox Seminary in Kottayam, Kerala, India, was elected one of the seven presidents of the World Council of Churches (WCC) this summer.

This action came as the WCC met in Vancouver, British Columbia, for its sixth assembly. Nine hundred thirty delegates from 304 member churches around the world attended, representing 440 million Christians from some 100 countries.

Recognized as a distinguished bishop, educator and writer, Gregorios has been an active participant in numerous WCC and other Christian conferences and organizations. He has also written a number of books and has edited the New Delhi quarterly *New Frontiers in Higher Education*. He delivered the commencement address at Goshen in April 1978.

assignment at Martin's Creek Mennonite Church near Berlin, Ohio, Sept. 25.

M. Margaret Gerber Stoltzfus '55, Oskaloosa, Iowa, was awarded a master of arts degree in education administration at Northeast Missouri State College in August.

Shirley Goertzen Thieszen '58, Lakin, Kan., received her master's of library science degree from Emporia State University in August 1983. She is employed as an elementary librarian at the Lakin Grade School.

1960-64

Death

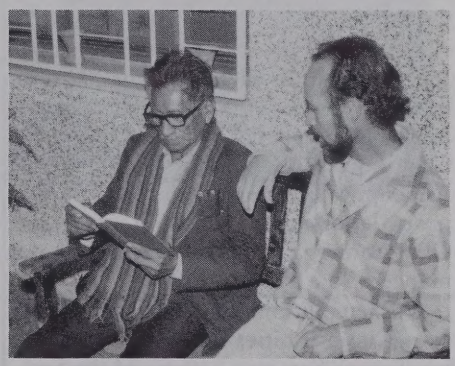
Mary Lou Clodfelder Adams '60, wife of Donald Adams, 1315 Cantondale Lane, Mishawaka, Ind. 46544, Aug. 17. She retired in 1980 from LaSalle Elementary School where she taught for 11 years.

Notes

Abner Hershberger '60, professor of art at GC, is currently exhibiting a one-person show of paintings, prints and collages at the W. A. L. Gallery of the Arts Center at Century Center, South Bend. His show runs until Nov. 20.

Calvin King '63 was installed as pastor of the Koinonia Fellowship in Chandler, Ariz., April 24.

Bonnie Baer Zook '62, Goshen, teaches home economics at Bethany Christian High School.



***Willis Horst '64** (right), Mennonite Board of Missions worker in Formosa, Argentina, chats with Feliciano Garcia (left), a Toba Indian believer. "Feliciano loves to sing hymns and can quote more scripture from memory than any other we know," write Willis and his wife **Byrdalene Wyse Horst '64**. They work with the Tobas in the Chaco region of Argentina.*

1965-69

Marriage

Robert Koch '65, Craig, Colo., and Linda Epp, Clearbrook, British Columbia, June 25.

Births

James '65 and **Janice Kauffman Brenneman '66**, Richmond, Va., Jacob Benjamin, July 21.

Gale and **Della Yoder Gascho '69**, Carrollton, Texas, Eric Alan, Sept. 22.

Noble and **Vera Pletcher Swihart '65**, Milford, Ind., Jeffrey Aaron, Aug. 29.

Notes

Ruth Holderman Davidhizar '68, Goshen, has had six articles related to nursing and nursing education published or accepted for publication by the following journals: *Mennonite Medical Messenger*, April-June 1983; *Journal of Emergency Nursing*, September-October 1983; *Journal of Advanced Nursing*, August 1983; *Journal of Nursing Education*, in press; *Nursing Management*, in press; *Lippincott's Hospital Pharmacy*, in press.

Paul Derstine '68, former vice president and director of Mennonite Economic Development Associates' international division, is now general manager of DaLa Inc., of Lancaster, Pa.

Dwight E. Grieser '65, of The Lead Group Inc., Goshen, made a presentation at the Association of School Business Officials in Phoenix, Ariz., in October. He presented the findings and conclusions of a study in which he surveyed architects and school officials on possible sources of conflict in school building projects.

Ron Guengerich '67 will teach two classes on the Psalms during interterm at Hesston College.

Noah Hochstetler '65, pastor of Roselawn Mennonite Church, Elkhart, Ind., completed more than 12 years of service before resigning in September.

Wanda Kauffman Hoffman '68, patient care manager at Goshen General Hospital, has been certified by the American Association of Critical Care Nurses as a Critical Care Registered Nurse.

Mike '68 and **Evelyn Leichty Hostetler '68** live in Goshen. Recently appointed director of student activities at Indiana University at South Bend, he will also have financial aid responsibilities and act as a seminar instructor. An RN, she works at Goshen General Hospital.

Fred Stoltzfus '67, Montreal, Quebec, on the music faculty at McGill University, spent the summer at the Joseph Haydn Institute in Cologne, West Germany. He is editing the critical edition of Haydn's "Stabat Mater," an 80-minute piece for choir, orchestra and soloists, for the Institute.

Robert '68 and **Jolene Lichti Yoder '67**, Mennonite Board of Missions workers in Nepal for seven years, returned to Ithaca, N.Y., Aug. 17. They have been involved in rural development. He spent the last two years doing research as part of his doctoral studies.

1970

Marriage

James Kulp, Souderton, Pa., and **Joan Oswald**, Lincoln, Neb., July 9.

Births

Larry and Jeananne Neel **Augsburger**, Metamora, Ill., Miriam Beth, July 20.

Donald and **Phyllis Lehman Jaquet**, Fowlerville, Mich., Alison Lynn, June 20.

Richard and **Karen Nofziger Martin '71**, Evanston, Ill., Janna Lynn and Joy Marie, born Feb. 17, 1981, adopted Sept. 20.

Notes

Kendra Crist Cross, Goshen, has been awarded the use of a new pink Buick Regal in recognition of her leadership and sales achievements with Mary Kay Cosmetics, Inc.

Katharine Lehman, Batesville, Ark., is serving two United Methodist churches in Northeast Arkansas as an intern from Perkins School of Theology, Southern Methodist University, in Dallas, Texas.

Marcia A. Yoder was ordained to the pastoral ministry by the Hively Avenue Mennonite Church, Elkhart, Ind., Sept. 25.

Tours on tap to Europe, Middle East

Tours of France, Germany, Switzerland and the Middle East will be a few of the travel opportunities available to GC alumni next summer, offered in conjunction with the Mennonite World Conference in Strasbourg, France. Limited space is available for alumni through November, although interested persons must act quickly, alumni director Rich Gerig said.

A French Culture Tour, July 23-Aug. 11, will be led by music professor **Mary Oyer '45** and history professor **John Oyer '46**. The themes of the Oyers' tour will include religion (especially as it is expressed in art), art, architecture and history.

Professor of Bible Stanley Shenk's group will stop in Switzerland and then head for the Middle East after the conference. Shenk writes that tour participants "will go to the Middle East as pilgrims and students. We want to learn better both the Bible and our Lord. We will look at the geography, the history and to some extent the archaeology of Jordan and Israel." He said a further aim is an understanding of the complex political scene in the Middle East. Dates for the Alps and Holy Land Tour are July 23-Aug. 12.

Former GC choir members are invited to join current Chamber Choir singers and their director Doyle Preheim as they perform at the World Conference and in eight other European concerts. Following the conference, participants will join a Tour-Magination group led by former Goshen sociology professor **Cal Redekop '49**. This Anabaptist heritage tour, emphasizing fine arts and Mennonite history, will make stops in France, Switzerland, Austria, Germany, Holland and Belgium. Dates are July 21-Aug. 14, with the first four days spent in rehearsal in Goshen.

Former GC associate dean **Orville '61** and **LaJane Richer Yoder '62** are leading a tour of Switzerland, Germany and Holland, July 23-Aug. 12. Group members will visit historic Anabaptist sites and well-known European landmarks, and will stop in Oberammergau, Austria, for a performance of the Passion Play.

Goshen alumni interested in these travel opportunities should write Menno Travel Service, 310 S. Main St., Goshen, Ind. 46526, or call (219) 533-3136 for further information. Those who want more details about the Chamber Choir tour should contact Doyle Preheim at Goshen College, (219) 533-3161. Contacts must be made immediately due to limited space available.

Marianne Mellinger Zuercher, Roslyn, Pa., a part-time student at Eastern Baptist Seminary, is nurture secretary of the Franconia Mennonite Conference.

1971

Births

Donald and **Christine Yost Lundberg '74**, Indianapolis, Ind., Joanna Yost, Sept. 28.

Jeffrey and **Nancy Zehr Shear**, Houston, Texas, Eric Marc, March 3.

Note

Larry and **Eleanor Miller Miller '74**, Mennonite Board of Missions workers in France since 1975, returned to Strasbourg Sept. 16 following a two-month furlough. Larry has been appointed director of MBM work in Europe on a half-time basis. The other half of his time he will work with Mennonite Central Committee as director of peace and inter-church affairs in Europe.

Larry and Eleanor Miller and their children, Anne-Marie, Elisabeth and Alexander

1972

Births

J. Robert and **Judy Zimmerman Herr '74**, Transkei, South Africa, Daniel, Aug. 16.

Paul and Marilyn Cline **Lauver**, Howe, Ind., Lindsay Elizabeth, Aug. 17.

Glenn and **Glenda Detweiler Moyer '76**, Bogota, Colombia, Nathan Joel, Sept. 4.

David and **Melissa Ramseyer Schrock**, Orrville, Ohio, Lauren Suzanne, June 19.

John and **Lois Sharp Zendt**, Mifflintown, Pa., Ryan Jon, Aug. 2.

Notes

David and **Barbara Russell Nordquist** are serving with Africa Cooperative Action Trust, a Christian missionary rural development agency, in Zimbabwe, Africa. They have two sons, Brian and Russell.

Norman and **Carol Spicher Waggy** left for Garkida, Nigeria, Sept. 1, as storytelling medical missionaries. They will combine modern health care methods with African storytelling traditions.

Peter Grill and **Frances Weaver-Grill** of Elkhart, Ind., are serving a two-year assignment with Mennonite Central Committee in Kenya, where they will work in camel husbandry.

1973

Marriage

Thomas Dabler and **Kathleen Ebersole**, both of Harrisburg, Pa., June 5.

Birth

Chibuzor (Vincent) and Chima Nwobi **Ozor**, Ann Arbor, Mich., Chigozi Nwanediutor Amarachukwu, April 13.

Notes

Johnny Crist , Atlanta, Ga., is pastoring a one-year-old church called Metro Church-Atlanta, a congregation of 60 adults. In September he was awarded the doctor of ministry degree from Fuller Theological Seminary, Pasadena, Calif.

Rosie Epp and Ray Reimer became the pastoral team at Southern Hills Church, Topeka, Kan., Sept. 1.

Kathleen Grieser, Cleveland, Ohio, practices internal medicine with Kaiser-Permanente of Ohio, a health maintenance organization.

Ken and **Becky Bontrager Horst '75** live in an old stone house in Lederach, Pa. He completed a master's degree in chemistry at Villanova University this summer and is in his 10th year of teaching high school chemistry and physics. Seven of those years have been at Christopher Dock Mennonite High School.

Elvin and **Connie Albrecht Krabill '74** live in Tiskilwa, Ill. He has a dental practice in Princeton, and she is a full-time mother after completing nine years of teaching school. They have a 10-month old son.

John and **Lynn Blosser Mays** live near Florence, Ky., where he is an economic and community development planner for the Northern Kentucky Area Development District.

Debra Fisher Miller, Elizabethtown, Pa., works part-time as a rental consultant with a property management firm.

Alumni from the early '70s will remember the beginnings of the Ebony Voices. Group founder ***Renee Cook Echols '72*** *is seen third from the left.*

Dale Nissley, Massillon, Ohio, is associate executive of the Downtown YMCA in Canton.

David and **Cheryl Beachy Paulovich** of Frazer, Pa., are serving a three-year term with Mennonite Central Committee in Jamaica. He will teach chemistry. They have three children: Rebekah, Rachel and Jonathan.

Cheryl Freed Seaman, staff development coordinator for the newborn intensive care unit (NICU) at Riley Hospital for Children in Indianapolis, Ind., is responsible for providing and coordinating continuing education offerings for 90 NICU nurses.

Celeste Valleau, Champaign, Ill., has spent seven years in rehabilitation nursing in Urbana.

Sara Alice Zimmerly, Homestead, Fla., teaches third grade and raises avocados.

1974

Marriage

David J. King and **Carol Canal**, Beverly, N.J., May 28.

Birth

Ray and **Carolyn Miller Hochstetler**, Nappanee, Ind., Charity Lee, Oct. 3.

Notes

Greg and **Ellen Witmer Bowman** opened and operated Graber Farm Market during the summer and fall of 1983 at Delavan, Ill. She is taking a course to reactivate her teaching certificate. He serves as a correspondent for two area newspapers, markets livestock nutrition products and works on a local cattle farm.

Gloria Martin Eby, West Montrose, Ontario, has been appointed the first full-time dean of students at Conrad Grebel College, Waterloo, Ontario, beginning Aug. 1, 1984. She is currently studying toward a master of divinity degree at Waterloo Lutheran Seminary.

Charlotte Hartter, Alanson, Mich., is assistant division manager for nursing at Northern Michigan Hospitals, Inc., in Petoskey.

Galen Hershberger, Goshen, is junior varsity basketball coach at Wawasee High School.

Beverly Kuhns, from White Cloud, Mich., works at Hazard (Ky.) Appalachia Regional Hospital.

Bruce Lyndaker resigned as assistant minister at Forks Mennonite Church, Middlebury, Ind., July 3. He accepted a pastorate at the Pleasant Hill Mennonite Church, Burton, Ohio.

1975

Marriages

Dirk Hoyman, New Orleans, La., and **Susan Herr**, Goshen, Aug. 14.

Richard Kremer, Somerville, Mass., and Jane Carroll, Columbus, Ohio, July 30.

Jim Wieferich, Bethesda, Md., and **Barbara Sommer**, Pekin, Ill., June 5.

Births

Gregory and Valerie Ives **Ebersole**, Longmont, Colo., Dylan Alan and Katie Jane, Aug. 7.

David and **Verna Ebersole Kauffman '78**, Congerville, Ill., Rebecca Sue, June 28.

Gary '76 and **Connie Birky Miller**, Goshen, Jennifer Sue, Aug. 21.

John and Beth Armington **Moneyheffer, Jr.**, Goshen, Toqualee Ann, Aug. 31.

Notes

John and **Shirley Claassen Dick** live in Goshen where he joined the practice of Dr. Floyd Rheinheimer in Milford in September.

Greg Ebersole, Longmont, Colo., is a photographer for the Longmont *Times-Call* newspaper.

Calvin and Jan **Miller** moved from Fayette, Ohio, to Bolivia where he will assume the position of Mennonite Economic Development Associates (MEDA) representative to Bolivia.

Tom and Disa Andersson **Rutschman** arrived in Sweden in August to assist a small evangelical church in Jokkmokk, a city north of the Artic Circle. The Rutschmans, who have two small children, will earn their living as teachers.

1976

Marriage

Bruce Atwell, Meadville, Pa., and **Bonita Steider**, Cochranton, Pa., Aug. 13.

Births

Dwight '77 and **Michele Hallis Brubacher**, Elmira, Ontario, Sarah Michele, Aug. 15.

Stephen and **Arlene Erb Hoke, (staff '72-73 and '74-76)**, Stratford, Ontario, Rebecca Kathleen, Sept. 30.

Daniel and Jaynette Miller **Miller**, Moundridge, Kan., Vaughn Nicholas, July 3.

Notes

Geneva Hershberger, Johnstown, Colo., teaches a third grade bilingual class.

Diana Perry, who coached the Central High School girls tennis team to a 79-10 record in five years, left Elkhart, Ind., in September to join the Fort Kings Tennis Center in Ocala, Fla.

1977

Marriage

George Yoder, Syracuse, Ind., and **Deborah Loving**, Elkhart, Ind., Sept. 30.

Births

Jeffrey and **Jo Ellen Neufeld Gilman**, Coldwater, Mich., Megan Nicole, June 18.

David and **Vicki Troyer Grant**, Sarasota, Fla., Ian Michael, Aug. 26.

Gerald and Mary DeCraene **Hertzler**, Goshen, Kaitlin Colleen, Oct. 1.

Daniel and **Doris Miller King**, Morton, Ill., Darla Elizabeth, July 16.

Conrad '79 and **Donna Schlabach Mast**, Sellersville, Pa., Katherine Elaine, Aug. 17.

Fred and **Allison Hopwood Primmer**, Barrie, Ontario, Andrew Fredrick, Nov. 17, 1982.

Notes

Glenn Buller, Canton, Ohio, is attending Aultman Hospital School of Nurse Anesthesia.

Donna Detweiler is in her third year as assistant in the Latin America office at Mennonite Central Committee headquarters in Akron, Pa.

Joyce Newman Giger, South Bend, Ind., is

assistant professor and director of the nursing program at Bethel College, Mishawaka. She is a doctoral candidate in educational administration at Ball State University.

Evelyn Burkholder King received her master's degree in public health and nutrition from the University of North Carolina, Chapel Hill.

1978

Births

David and Loretta Adams **Hart**, Goshen, Tara Candace, Sept. 11.

Glenn and Christine Beiswanger **Stutzman**, Goshen, Brandon Glenn, Oct. 13.

Notes

David Beachy, Lakewood, Colo., a driver of heavy equipment, is helping to widen Trail Ridge Road in Rocky Mountain National Park.

Ken and Becky Hoover **Holderman**, from Elkhart, Ind., are spending a year in language school in Maracay, Venezuela. Then they will be serving the church in Charallave, a booming industrial town, where they will be involved in the leadership of the congregation and teaching part-time in a Bible Institute in Caracas.

Lorene Lehman, Fort Wayne, Ind., works with prenatal, well baby and family planning needs in a federally-funded clinic.

Don Rohrer, Lancaster, Pa., is credit manager at DaLa Incorporated.

Glenn Stutzman is vice president of the Goshen Optimist Club.

Todd Woodworth, Goshen, teaches Spanish at Northridge High School.

Marisa Lingerfelt Yoder, Goshen, teaches Spanish at Bethany Christian High School.

1979

Marriages

Dannie Thiessen, Tucson, Ariz., and **Judith Sommer**, Pekin, Ill., June 25.

William Boyer, Wooster, Ohio, and **Marlene Landis**, Orrville, Ohio, July 30.

Herb Hillabrand and **Jeri Sanders**, both of Auburn, Ind., July 2.

Steven Mossburg and **Dona Walter**, both of LaGrange, Ind., June 26.

Rick Rauh and **Debra Schertz**, both of Metamora, Ill., May 14.

Birth

Rene and **Leslie Christy Valencourt**, Goshen, Jesse Roy, Aug. 26.

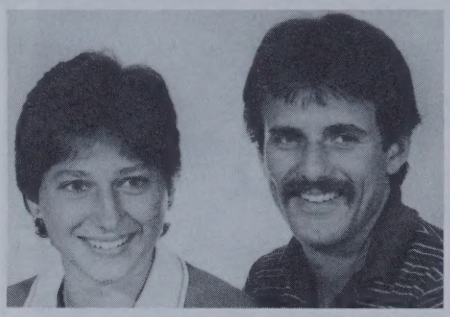
Notes

Loretta Fast, sponsored by Georgetown University, Washington, D.C., is spending eight months in a refugee camp in Thailand.

Ramona Horst completed six months of service with Mennonite Disaster Service and has now returned to nursing at the Bloomington (Ind.) Hospital in the cardiac care department.

Erma Isaac is working at the Hazard (Ky.) Appalachia Regional Hospital.

Gary and **Christine Wenger Nofsinger '82** of Washington, Ill., will teach school in Botswana for the next three years with MCC.



Gary and Christine Wenger Nofsinger

1980

Marriages

Jack Badertscher, Kidron, Ohio, and **Johanna Beun**, Apple Creek, Ohio, Aug. 13.

David Hnath, Rochester, N.Y., and **Lisa Hoover**, Fort Wayne, Ind., Sept. 3.

Daniel Coyne, Goshen, Ind., and **Emily Bohn**, Newton, Kan., Aug. 13.

Births

Bradley and Susan Fox **Gotwals**, Oley, Pa., Andrea Danielle, July 27.

Keith and **Cindy Gable Nussbaum**, Orrville, Ohio, Laura Ann, July 21.

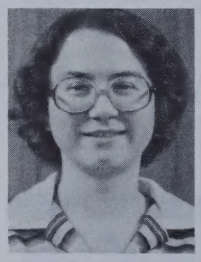
James and **Rachel Shank Shenk**, Goshen, Heidi Lynn, Sept. 23.

Daryl and **Debbie Lampl Stoltzfus**, Mantua, Ohio, Jaclyn Ann, Aug. 28.

Notes

Debra Ann Detweiler, Perkasie, Pa., is director of Christian education at Trinity Lutheran Church, Perkasie.

John T. Gerber, Nappanee, Ind., teaches special education at Harrison Elementary School.



Carol Harder

Carol Harder of Bingham Lake, Minn., is participating in the voluntary service discipleship program in Richmond, Va.

Brent Holaway, Elkhart, Ind., teaches in the Penn-Harris-Madison school system.

Naomi Kucik teaches fifth and sixth grade at Millersburg (Ind.) Elementary School.

John David Stahl works for Judge John Koughenour in Seattle, Wash.

Greg Troyer, Middlebury, Ind., teaches science at Heritage Middle School.

1981

Marriages

Timothy Brenneman, Broadway, Va., and **Karla Soukup '82**, Arlington Heights, Ill., June 18.

Douglas Eby, Millersburg, Ohio, and **Rosene Beachy**, Tampa, Fla., July 30.

John Englund, Boston, Mass., and **Evelyn Dueck**, Goshen, Sept. 17.

Scott Holland and **Shari Leidig**, both of Canton, Ohio, July 16.

Jerry Johnson, Idaho, and **Catherine Dubinin**, Goshen, Nov. 27, 1982.

Charles Mohler, Millersburg, Ind., and **Tamara Bryant**, Goshen, Sept. 3.

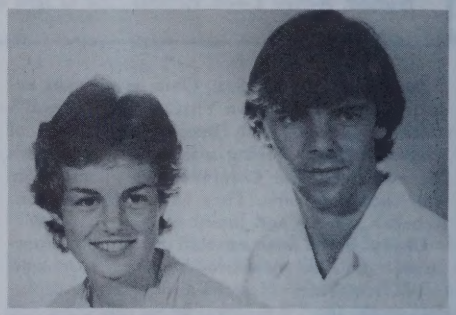
Mark E. Troyer, Middlebury, Ind., and Deborah Denney, Markle, Ind., Aug. 20.

Michael Zehr, Foosland, Ill., and **Rebecca Detweiler '84**, Morton, Ill., Aug. 20.

Notes

Bradley and **Barbara Yoder Beachy** are studying in the master's program of TESL at the University of Illinois, Champaign-Urbana, after completing a year of teaching English at Chongqing Medical College, Chongqing, People's Republic of China.

Randall and **Anita Landis Eigsti** will train teachers in Lesotho for the next three years in Mennonite Central Committee assignments.



Above, Randall and Anita Landis Eigsti, left, Kristine Kauffman

Kristine Kauffman from Goshen, is working as a nurse in San Francisco, Calif. She is in a one-year term of voluntary service with Mennonite Board of Missions, Elkhart, Ind.

Joy Sutter is working on a master of arts degree in counseling and human development at the University of Iowa.

1982

Marriages

David Bartel, Goshen, and **Janette Preheim '84**, Newton, Kan., Aug. 13.

Don Breckbill, Goshen, and **Carola Horsch '84**, Schwandorf, Germany, June 18.

Karl Cender, Gibson City, Ill., and Wilma Ressler, North Lawrence, Ohio, Aug. 13.

L. Gregory Drescher, Harrisonburg, Va., and **Debra Sutter**, Mount Prospect, Ill., July 2.

Calvin Esh, Intercourse, Pa., and **Janet Lind '83**, Eugene, Ore., July 23.

Randall Horst '83, Littleton, Colo., and **Laura Lerch**, Pocatello, Idaho, Aug. 6.

C. Dean Isaacs, Angola, Ind., and **M. Kathleen Brunk**, Ephrata, Pa., Aug. 6.

Gary Long, Columbia, Pa., and **Kristine Schumm**, Elkhart, Ind., July 2.

Timothy Manickam, Chiang Mai, Thailand, and **Gail Miller**, Bedford Heights, Ohio, July 30.

Steven Shantz, Walkerton, Ontario, and **Kathryn Widmer**, Wayland, Iowa, Aug. 20.

James Spicher, Irwin, Pa., and Carol Burkhart, Lancaster, Pa., Aug. 13.

Roger Stichter, Plymouth, Ind., and **Jane Ingold '84**, Goshen, Aug. 20.

Jeffrey Troyer, Shreve, Ohio, and **Brenda Widmer**, Iowa City, Iowa, Sept. 3.

Births

Russ and Rita Riegsecker **Rupp**, Goshen, Jason Andrew, Aug. 22.

Timothy and Linda Taylor **Stair**, Elkhart, Ind., David Aaron, Sept. 11.

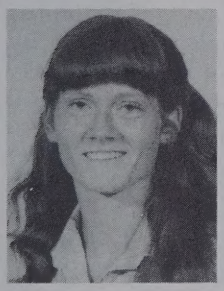
Notes

Carl Horner teaches algebra and economics at Bethany Christian High School.

Barbara Roth Horst, Goshen, teaches English at Concord High School.

Tim and **Gail Miller Manickam** live in Salt Lake City, Utah. He is an announcer for KWHO FM-AM and she teaches beginning band half-time in three elementary schools.

Kristina Nofziger, Stryker, Ohio, is volleyball and assistant basketball coach for eighth and ninth grade girls at South Adams School, Berne, Ind.



Gina Ruth

Gina Ruth of Harleysville, Pa., will work as a health educator in Santa Cruz, Bolivia for the next three years with MCC.

Greg A. Smucker is orchestra instructor at Bethany Christian High School.

Tina Stoltzfus teaches English as a second language at Goshen High School.

1983

Marriages

Rodney Bapst and **Joann Lemon**, both of Beaver, Ohio, Aug. 27.

Conrad Beachy, Goshen, and **Karen Moser**, Tremont, Ill., Aug. 20.

Jerry Ehret, Goshen, and **Barbara Kuder**, Wadsworth, Ohio, May 2.

Kevin Hochstedler, Wakarusa, Ind., and Debra Beehler, Nappanee, Ind., Aug. 12.

Kevin Marshman, Mishawaka, Ind., and **Emily Miller**, Goshen, Aug. 20.

Mark L. Miller and **Wendy A. Frey**, both of Sarasota, Fla., July 9.

Rod Short and **Brenda Nofziger**, both of Wauseon, Ohio, Sept. 17.

Notes

Nick Antonakis, Elkhart, Ind., received the "Best of Show" award in the Fifth Elkhart Juried Regional Exhibition at the Midwest Museum of American Art, Elkhart. The $500 award was for a pencil drawing entitled "Lingerie on a White Surface."

Laurie Bertsche, Goshen, is assistant coach for girls varsity basketball and volleyball at Bethany Christian High School.

Lois Blosser lives in Seattle, Wash., where she is working part-time at a hospital and taking a course in Polish language at the University of Washington.

Eric Hooley, Goshen, is project coordinator for Ancon Construction Co. His responsibilities include estimating, purchasing and job site supervision.

Lee Lowery, former pastor at Ninth Street Mennonite Church, Saginaw, Mich., began participation in the Associated Mennonite Biblical Seminaries' SCUPE (Seminary Consortium for Urban Pastoral Education) program in September. Located on Chicago's southwest side where a number of former members of both the Bethel and Englewood Mennonite churches have located, he will be involved in developing an integrated congregation.

Beth Ann Martin teaches English at Christopher Dock Mennonite High School, Lansdale, Pa.

Kathryn Meyer, Goshen, is teaching first grade at West Side Elementary School in Concord schools.

Kevin Smeltzer is participating in the discipleship program of voluntary service at Richmond, Va., for one year.

Betty Helmuth Stauffer, Goshen, teaches health and physical education and is girls varsity basketball and volleyball coach at Bethany Christian High School.

Diana Bontrager Woodworth, Goshen, teaches mathematics at Northridge High School, Middlebury.

1984

Marriage

Thomas Litwiller, Gibson City, Ill., and **Jeanine Sape**, Toledo, Ohio, Aug. 27.

1985

Marriage

Michael Summy and **Ellen Snyder**, both of Goshen, Aug. 19.

Note

Arlen Welty, Goshen, in a one-year term of voluntary service, is working in home repair for low-income families in Brownsville, Texas.

Faculty and staff

Marriages

Merlin Graber and **Pamela Weishaupt (staff '80-81)**, both of Goshen, Sept. 3.

Sanford Schrock and **Janie Speicher (staff '76-80)**, both of Goshen, Aug. 20.

Births

Scott and **Ginger Smith Abbs (staff '78-82)**, Syracuse, Ind., Gregory Scott, Sept. 22.

Dean and **Susan Gingerich Shetler (staff '77-78)**, Shipshewana, Ind., Sara Marie, Sept. 21.

Carl and **Judith Miller Shrock (staff '71-72 and '74)**, Goshen, Darin Carl, Sept. 16.

Note

Marvin Bartel (faculty '70-) is exhibiting two recent covered jar forms in the Designer-Craftsmen Invitational at the Allen County Public Library in Fort Wayne.

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Above, ***Lester Hostetler '15*** *appeared in a 1915* Maple Leaf *photo of the Men's Chorus. He is in the center of the second row.*

A musical appetite that hasn't abated

by Rich Gerig

When **Lester Hostetler '15** sits at the piano quietly playing one favorite old hymn after another, the meaning music holds for him becomes quickly apparent. "I play my piano every day," he said. "Simple chords on the piano have a healing power for me."

Now 91 and a resident of Goshen's Greencroft Retirement Center, Lester is one of the patriarchs of Mennonite church music. Representing the General Conference, he coedited the *Mennonite Hymnal* in 1969. In earlier years he edited the *Mennonite Hymnary*, wrote a handbook to introduce it and helped publish the *Youth Hymnary*. Perhaps most significantly, as a pastor he made music an integral part of worship for his church members, encouraging them to see its potential as an expression of faith and reverence.

Lester's love for music began in his early childhood in Holmes County, Ohio, where he remembers his mother "always singing or humming around the house, even though she couldn't read music." Then, as a student at Goshen College, he added formal study to his music interest. Later, seminary training at Union Theological in New York under Henry Sloan Coffin heightened his appreciation of music's place in the church.

"I took all the music courses Goshen offered, although they seem pretty meager by today's standards," he remembered. Vocal drill class and studies in harmony, sight reading and voice prepared him for the college chorus, directed by J. D. Brunk. "Everyone loved being in the chorus; it was the first opportunity we had to perform in public," he said. The men's glee club and the college quartet were further outlets for his musical appetite. "And I even sneaked in organ lessons — something forbidden in Holmes County," he laughed. "There was a reed organ in the girls' dorm. It was embarrassing to me to go over there for lessons, but it was well worth it.

"Music was very important to Goshen students in my day," he continued. "It was one way to get together and socialize. I think young people like that, even now. And we all liked J. D. Brunk, even though he hadn't had much formal training in music. I remember thinking of him as the greatest musician in the country!"

Of course, four-part a cappella singing was the only kind of worship music acceptable during Lester's college years, a direct reflection of the stance the Mennonite Church took at that time. Singing without accompaniment was necessary because instruments were forbidden in church. But such singing also developed because people like Brunk, and later Lester himself, conducted singing classes in many congregations, and because music was an important component of the German educational system, toward which many Mennonites were culturally oriented.

As Mennonites learned to sing in parts, Lester said, they also began to hear each others' voices and understand the beauty and possibilities of the voice as an instrument.

"I hope that four-part singing will always continue to be important to Mennonites," he said. "The human voice, in my judgment, is the finest music instrument of all. And every home should have a piano, because it can play four parts and is the best instrument for music instruction."

Lester hopes another tradition will continue in the Mennonite Church as well — the inclusion of familiar tunes in the worship service. "There are plenty of places in our church activities for music and instruments of all kinds, but I hope we'll continue to use those good old hymns — like 'What a Friend We Have in Jesus' — which everyone in the congregation can take part in.

"As far as I'm concerned, singing together has the central message of the gospel in it. 'Gott ist die Liebe ('For God So Loved Us')' — what can be more central than that?"

What can, indeed?

Campus

Views aired at nuke conference

Reducing the threat of nuclear war may be a goal common to many people, but Goshen College's Oct. 3-4 conference on "Responsible Living in a Nuclear Age" showed just how far many of the experts on the subject are from agreement.

In three key speeches, Congressman John Hiler, R-Ind., supported the Reagan administration's deterrence policy and called for peace through strength, Dr. Richard Barnet of the Institute for Policy Studies in Washington, D.C., said the U. S. must stop trying to back the Soviets into a corner; and Melinda Fine from the Institute for Defense and Disarmament Studies in Brookline, Mass., called for a more limited national defense and a nuclear weapons freeze.

Speaking Monday evening, Oct. 3, Barnet said U. S. relations with the Soviet Union are "worse now than they have been in at least 20 years." He blamed this on the collapse of detente, the near collapse of meaningful arms control negotiations and the hostile rhetoric from both sides.

Tuesday evening, Fine said the U. S. should defend its territory only and begin eliminating offensive conventional and nuclear arms. Although she said "we are very far from achieving the freeze," she urged her listeners to encourage their senators and city councils to support freeze resolutions, to get involved in the 1984 congressional and presidential elections and to demonstrate Oct. 21-24 against the deployment of U. S. cruise and Pershing II missiles in western Europe this December.

Workshops held during class hours Monday and Tuesday continued the theme with speakers from a variety of academic, professional and business backgrounds. Topics included "Political Rhetoric: The Peaceful Language of War," "Some Medical Consequences of Nuclear War," "Fool's Rules? A Just War Perspective on Nuclear War" and "Active Nonviolence: Taking a Step for Peace."

East-west relations to be studied

Robert Kaiser, associate editor of the *Washington Post* and author of the best-seller, *Russia*, will speak at Goshen Nov. 15 on "Soviet-American Relations: The Road Ahead." His talk will be sponsored by the Frank and Betty Jo Yoder Public Affairs Lecture fund.

Kaiser will discuss the prospects for improved Soviet-American and East-West relations and the obstacles to such improvement. He considers the four major obstacles to better relations to be the Soviet economic crisis, the likelihood of increasing popular discontent in Eastern Europe, the deployment of new nuclear weapons that threaten arms control and the lack of understanding between Moscow and Washington.

Educated at Yale and the London School of Economics, Kaiser has served on the *Post* staff for 20 years, where he currently edits and write a column for the "Sunday Outlook" section.

Jake Swartzendruber, WGCS general manager from 1958 to 1975, talks with former staff members Larry Becker and Phil Richard at the anniversary celebration.

WGCS: 25 years and going strong

A silver anniversary program for WGCS held during Alumni Weekend brought together current and former WGCS staffers to share stories about the station's past, present and future.

Roy Umble, who served as WGCS program director from 1958 to 1975 and general manager from 1975 to 1981, emceed the program. Jacob F. Swartzendruber, general manager and chief engineer from 1958 to 1975, began the evening with "The Way It Was, 1956-1958."

Swartzendruber recalled the formation of the Goshen College Broadcasting Corporation and the donation of station equipment by the Class of 1956. His memories brought laughter from the audience when he noted that, even in the early days, student operators sometimes failed to show up for their shifts and mistakes were aired, such as the year a 78 rpm recording of Handel's "Water Music" was played at 33⅓ rpm during graduation ceremonies.

"The Way We Remember It" was the common title of five alumni talks. *Dale Sloat '60* said his experience at the station put him on the track of 25 years of Christian communication in Newfoundland, Haiti and now at Taylor University in Upland, Ind. *Jane Yousey Nafziger '79*, current news director at WCMR-WFRN in Elkhart, also said WGCS influenced her career choice.

Barth Hague '79 said his memories from his WGCS days include dedicated students and volunteers and the adjustment to a larger transmitter and larger listening audience. Hague, director of the General Conference Mennonite Church's media division, challenged WGCS to expand its service to the broader community.

Lois Schertz '41 said WGCS should continue using community persons on the air. Finally, former communication professor *Vernon Schertz '51* dramatized several crisis-preventing phone conversations that took place between him and student operators during the time he was general manager from 1981 to 1983.

Current student station manager Stan Zehr and general manager Mark Kelley spoke on "The Way Ahead: Plans and Dreams." Kelley said he wants to emphasize quality programming as well as updated and expanded technical facilities. In the future, he said, he would like WGCS to give communication majors more responsibility in programming, become a source of programming for area radio and TV stations and help lead the church in broadcasting and other media productions.

Brahms Festival 1833–1983

Editor's note: Goshen College is celebrating the 150th anniversary of the birth of Johannes Brahms this fall with a festival of Sunday afternoon concerts featuring music written by the German composer. In October, three concerts presented vocal and instrumental music performed by GC music faculty, students and guest artists.

On schedule in November are an Umble Center lieder recital with guest artists Penelope Jensen, soprano, and Michael Zenge, pianist, Nov. 6; a piano recital, also in the Umble Center, featuring Goshen College professor of music Marvin Blickenstaff, Nov. 13; and a final festival concert performance in the Union Auditorium of Brahms' "Requiem," with a 170-member student and community chorus, the college orchestra, guest baritone Stanley Irwin and soprano Kay Montgomery, assistant professor of music at GC, Nov. 20.

All performances begin at 4 p.m., with a suggested donation of $2 for the Umble Center performances and $4 for the "Requiem." Students and senior citizens pay half price.

Professor of music Lon Sherer and guest artist Tom Hiebert, above, and soprano and assistant professor of music Kay Montgomery, right, perform in an Oct. 9 presentation of Brahms' vocal and instrumental chamber music.

'One cannot remain untouched by Brahms' music'

by Marvin Blickenstaff and Doyle Preheim

The Goshen College Brahms Festival all started with a late evening piece of pie and cup of coffee. We were enjoying a post-concert refreshment and our conversation turned to possible recital repertoire for the coming year. Marvin mentioned that 1983 marked the 150th anniversary of Brahms' birth, and within a matter of minutes the thoughts of our own recitals spread to a departmental project. When we shared the idea with our colleagues, there was enthusiastic support. A Brahms Festival became the focus of our activities for the fall trimester.

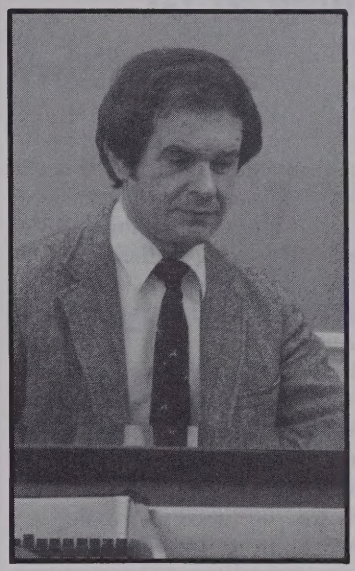
But why Brahms? Most musicians would be hard-pressed to answer quickly the question, "Who is the greatest composer?," or even, "Who is your favorite composer?" But few would fail to include Brahms among the top candidates for both positions. One cannot remain untouched by the strong message of Brahms' music, so varied and yet always with that unique, personal stamp. The challenge for the performer is to capture and project the moods which Brahms has created: the strong religious faith he expresses in the "Requiem," the organ chorales, and many of the choral works; the darkness and despair of the "Four Serious Songs"; the jovial, good-humored moments of the piano "Capriccios," the "Liebeslieder waltzes," and much of the chamber music; the earthly, gypsy-like gestures of the "Hungarian dances" and "Ziegeunerlieder"; and always the sensitive and the tender.

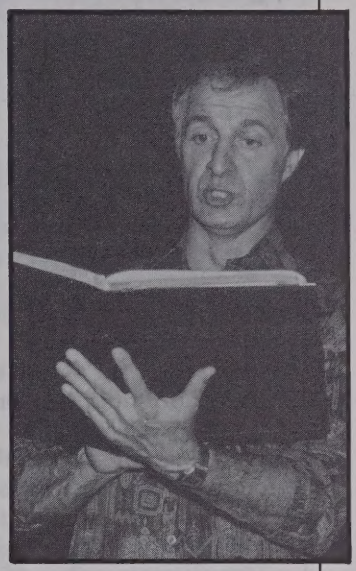
No other composer creates the same sounds and moods and speaks to us in quite the same way. It is this variety of emotions which is so challenging to the performer and so rewarding to both the artist and the audience.

The compositional skill of a Brahms score is a constant source of amazement and stimulation. One could label him the "19th century Bach," for his attention to detail and the craft with which he molds lines and holds a composition together.

Also like Bach, who absorbed and refined all the musical developments of the Baroque Period and wrote music which represents the pinnacle of Baroque musical expression, Brahms represents the conclusion of an age. The musical output of 500 years is summarized in his compositions — his canons, modal writing, counterpoint, a cappella motets, choral preludes and classical forms. He has emerged as the guardian and preserver of great traditions — traditions which he infused with his own genius and with content reflecting the romanticism of the time.

In that respect, he was a lone figure in the late 19th century, for the trend was to break loose from the chains of classical form and the concerns of musical craft. He managed to express his material so personally and beautifully, yet controlled it so that form and content had true unity.





In personality Brahms was a loner as well. A vagabond who was never accepted in his home city of Hamburg and who experienced disappointment in his work at Detmold, he finally found an adopted home in the city of Vienna. A shy person, he avoided contact with the aristocracy, feeling more at home with the bourgeois class. He abhorred performing in public, though he was an extremely gifted pianist. And though a person of great intellect and musical creativity, he was always apologetic about his ability to express himself in words. Unlike some of his contemporaries, he was extremely self-critical, composing slowly and deliberately, working and reworking his manuscripts until they met his own high expectations.

A final attractive quality in Brahms was his spiritual dimension. The man who composed the "Requiem" and the "Four Serious Songs" pondered deeply the questions of man's existence and ultimate purpose, and there is no doubt about his faith and belief in the Christian hope. He chose the biblical texts for these masterpieces himself; he has given to us, in the selection of the texts, his personal testimony about the pilgrimage of humanity and its ultimate destiny.

The festival we have designed is almost a selfish thing for the music faculty. We relish this opportunity to focus on one of our favorite composers and to provide a framework through which we can share his work with our students. In so doing, we hope our affection for Brahms will extend to our audiences and provide for them a series of concerts of memorable music.

Marvin Blickenstaff and Doyle Preheim are professors of music.

Enrollment down at GC . . .

Full-time enrollment at Goshen this fall stands at 987, a 2.6 percent decrease from last fall's full-time total of 1,013.

The figure, GC's lowest in over two decades, reflects "something of a pattern" among U. S. colleges and universities, said registrar John Nyce. "Many students aren't returning to campus this fall," he said. He speculated that the upswing in the economy is partly responsible, as students able to find good jobs this summer may feel inclined to keep them a while before returning to school.

In spite of the overall decrease, major increases were gained at the junior and sophomore levels, Nyce said. A sizeable number was added to the junior class as students transferred from Hesston College to complete bachelor of arts degrees.

Nyce noted that a larger drop occurred in female students than in males, particularly in freshmen.

The decrease follows 6 percent decreases during each of the past two academic years. Nyce noted that the retention of students eligible to return — nearly 91 percent for this fall — is well above the national average, and exceeds the 87 percent average for Goshen College during the last two years.

. . . but open houses attract many student prospects

At least 90 high school students and their parents took advantage of the first in this year's series of open houses Oct. 7 and 8, by visiting classes, meeting professors and getting involved in campus activities and programs. They also met with director of student finance Walter Schmucker and director of admissions Alice Roth to discuss aid opportunities and the Goshen College experience, and with Fred Litwiller, director of orientation, for a session on college stress.

Campus open houses for prospective students are scheduled for November, February and March at GC, though students are invited to visit the campus any time that suits them, said Zenebe Abebe, director of special programs.

The next such student-parent open house is set for Feb. 24-25, 1984. Other weekends scheduled for high school student visits are Nov. 11, Feb. 9, March 9 and 10 and March 23 and 24. Interested Indiana residents should call Carol Lehman collect, (219) 533-3161, extension 525, for information and pre-registration for any open house event. Non-Indiana students should call toll free, (800) 348-7422.

SIGI to aid in career planning

The Career Service office has announced the installation of a new "member" to aid in career planning for GC students. SIGI (pronounced Siggy) is a System of Interactive Guidance and Information package designed to improve students' abilities to make informed, rational career decisions through computer exercises.

The package will complement personal counseling efforts in the department by providing vast amounts of current job data to students and working under student directions to tailor new and unique career information.

Under the renewal of Title III funding for this year, SIGI was purchased from the Educational Testing Service "on a one- to two-year experimental basis," said J. B. Shenk, director of career services. "It will stimulate students to get started on career planning," he added, "while providing them with information updates on available careers."

Spending two to three hours with the system, a student can determine which occupational values are important to him/her, ask questions about specific occupations of interest, discover what licensing or certification requirements come with a given job and evaluate the rewards and risks of that field.

Shenk said the future of SIGI at Goshen is uncertain. Unless funding comes from the budget or other sources willing to finance the purchase of a yearly information package, Career Services might have to drop the program.

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Freshman Phil Stoltzfus instructs 12-year-old Monica Kaufman, as Monica's "Suzuki Parent," her mother Myrna, looks on.

The Suzuki method: learning by doing

by Terry Stutzman

Professor of music Lon Sherer said it this way: "It's the awareness of little tiny kids walking up to third floor with their tiny violins — the feeling of bustling activity that makes you feel good." He was talking about being a part of the string preparatory program at Goshen.

At the heart of the program is 85-year-old Shinichi Suzuki's philosophy of teaching strings to young children. Currently a mentor to other instrumental teachers in Matsumoto, Japan, Suzuki bases his method on the idea that every child's ability to learn can be enhanced in any area — music, language, academics — when the child is nurtured lovingly, offered only positive criticism and given consistent parental involvement.

Goshen area children have studied strings at GC off and on for 25 years, but were introduced to the Suzuki theory just three years ago. "GC students are trying their hands at teaching," said Sherer, director of the program. "We cooperate to organize for student classes — the involvement brings a kind of camaraderie and morale-building quality. I like what it does for the department."

Twenty-eight children are students in the program this year. Sixty others bide their time patiently on the waiting list.

The Suzuki method starts students at an early age, often as young as 2½ years in Japan, and seeks to imitate the way young children learn their native language. It concentrates on mastery of the instrument before performance. By most reports, the results are excellent, as well as enjoyable.

Kristine Summers and Philip Stoltzfus, two current GC students, grew up as "Suzuki children" in the program taught in Iowa City, Iowa.

Summers began studying violin when she was eight — "a little old for a Suzuki child," she said. She was always accompanied to each lesson by her "Suzuki parent," in her case, her mother. From lesson number one, Edith Summers has been Kristine's encouragement and practice partner, as well as her daughter's best critic.

Such working together plays a big part in the way GC students and the music faculty operate within the pedagogy program, Summers said. In weekly meetings, student teachers and faculty members talk over the ideas and questions they have from their lessons with the children. "You have to work things out for yourself and present your own ideas," Summers said. "It's not like writing down methods from a lecture; we *do* the methods."

Stoltzfus, a freshman in the program and GC's second "Suzuki child," began studying violin at the age of seven. Now just two months into his first year of teaching, he is reminded of his early lessons. "I looked through my mother's notebook from my first five years," he said. "In the first four months I knew two songs from memory and was beginning to work on a third." He noted that before children work on pieces they learn step by step how to hold and move the bow, how to hold the violin and how to stand, as well as how to position their fingers, produce good tone and recognize dynamics.

"After several months these beginning steps fall together," Stoltzfus said. "Progress is slow but rewarding. Each week you see improvement."

This is an extraordinary year for children in the string preparatory program. Four of the six GC teachers have studied the Suzuki method and three, including Sherer, have studied short-term with Suzuki himself.

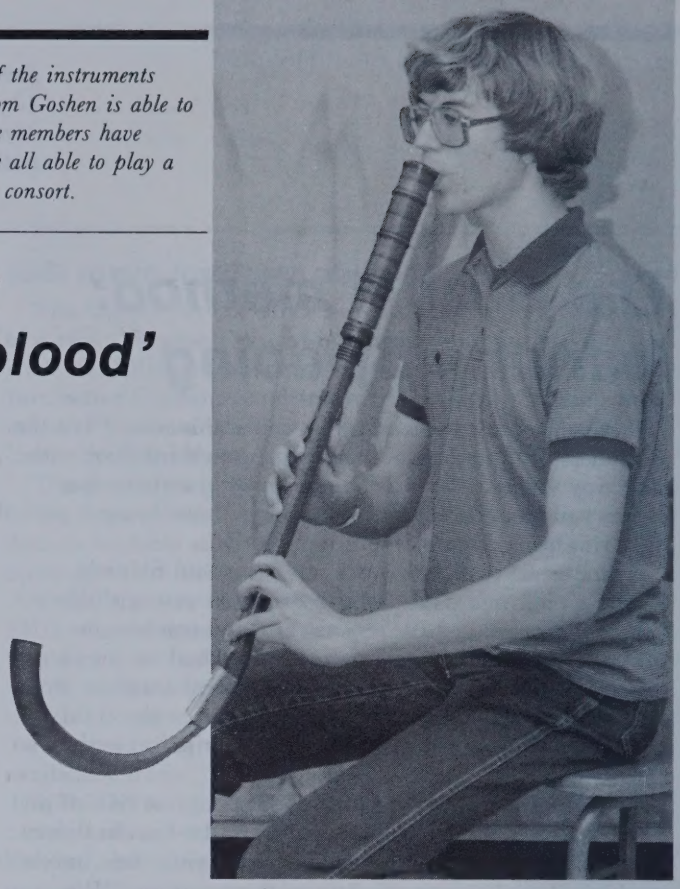
While optimistic about the future of the string preparatory program, Sherer realizes that several of the student teachers will leave GC after this school year. "To keep the program going as it is we'll need someone from the outside to come in and give us some stability in teaching," he said.

If the hiring of a music instructor strong in Suzuki philosophy were up for community vote, one might well imagine at least 60 young bow arms raised in support of the idea.

And what about piano?

Junior music major Arlene Hinckle from Skippack, Pa., is one of the 12 student-teachers in Goshen's piano preparatory program. Her student, Chad Goertz, is one of the 80 community children studying piano at GC this year. The program in piano pedagogy began at Goshen in 1960 and was one of the first of its kind in the country, said founder and associate professor of music Kathryn Sherer.

The bass crumhorn is one of the instruments sophomore Brad Lehman from Goshen is able to play. Though most ensemble members have personal preferences, they are all able to play a variety of instruments in the consort.



A music that gets 'under your skin and into your blood'

by Tim Buckwalter

Musical tastes are in a constant state of change. To satisfy our desire for different sounds, we write new music, rewrite old and employ new instruments to modify the performance of existing works. But, amidst this barrage of transitions, there are a handful of musicians at Goshen College who strive for authenticity in their music rather than innovation.

The Early Music Consort, consisting of four students and two faculty members, attempts to recreate the music of the Middle and Renaissance Ages by using the instruments the artists had in mind when they composed their works.

Assistant professor of music Amos Burkholder, who organized the consort last year, explained that in the 19th century an attitude of "modern is better" prevailed in musical circles. Thus, much music from earlier periods was arranged for modern instruments.

During the 20th century, however, musicians have increasingly realized that they inflict violence on composers' intentions when they assume that their music would sound better on modern instruments. Because of this realization, interest in early music gradually gained steam and became a clearly defined movement by the 1960s.

What kinds of instruments does an Early Music Consort play? Most are made of wood, and all but one of Goshen's instruments are replicas. But, even to a musically uneducated ear, most of the sounds they produce are distinctly not of this century.

Although the recorder is the earliest example, its soft, expressive tones are perhaps the most familiar to someone listening to the consort perform for the first time.

The crumhorn, like the recorder, is made of wood and has a similar fingering system. Its shape and sound, however, are a different story. The word crumhorn means "curved horn" in German, and the instrument was probably once made from an actual animal horn. Although it is technically described as a reedcap instrument that produces a buzzing, slightly nasal tone, perhaps it can be better described by one of the people who plays it: "It looks like an umbrella handle and sounds like a duck call," said Heidi Ulrich, a junior nursing major from Eureka, Ill.

Other instruments include an alto sackbut, made of brass and closely resembling a trombone, and a lute. The lute is the only instrument the consort uses that is not a replica. Dating from possibly the 18th century, it has seven double sets of strings and, aside from its round back and pear-shaped body, looks like a guitar.

"It has a softer sound than the guitar, though," said Jay Kauffman, the consort's lute and classical guitar player, "and it's also a little more tinny sounding."

A harpsichord and virginal harpsichord provide keyboard accompaniment while a variety of drums and finger cymbals are sometimes used for percussion.

The harpsichord looks a little like a piano, but produces a thinner sound because the strings are plucked close to the bridge. The virginal is considerably smaller and the strings are plucked closer to their center, producing a plummier, less defined sound than a harpsichord.

The roughly standardized fingering systems of the instruments make them easy to play at the initial level of learning and enable the musicians to move around among the various instruments. Burkholder pointed out that such versatility was a necessity in the Middle Ages; it is estimated that Henry VIII had 200 instruments in his repertoire, but hired only eight to 12 people to play them.

Though performance settings have changed from medieval courts and monastaries to Rotary Club luncheons and staff banquets, consort members try to dress as Henry's musicians did. A quick raid of the drama department nets an ample supply of tights, bloomers, hats and even a long Elizabethan gown for Ulrich, the only female in the group.

When did this interest in early music begin at Goshen? "It started when Lon Sherer brought back a set of recorders from Germany in the early '60s," explained Burkholder. "I was a sophomore then, and a group of us concerted for a while. We even played on television at least once."

Burkholder is in the process of completing a doctoral dissertation on these ancient instruments and the sounds people make with them. "There's something about this music," he said. "It gets under your skin and into your blood."

Tim Buckwalter is a senior from Leola, Pa., majoring in communication.

Faculty

Continuing education marketing 'difficult'

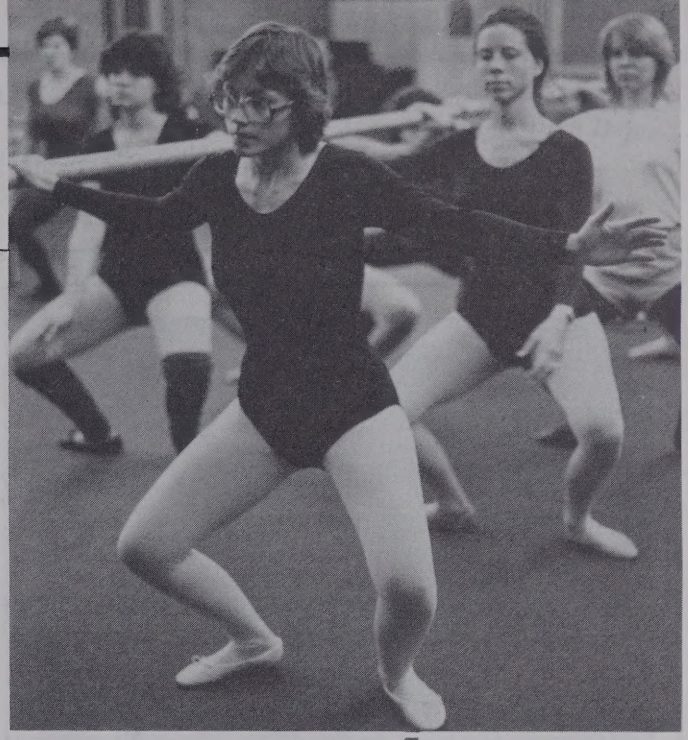
One of the most difficult aspects of his job, said John D. Yoder, new director of Goshen College's continuing education program, is trying to simultaneously plan and market the many classes offered this fall in continuing ed. Though he considers himself primarily an educator, he said that his present role calls for skills in identifying target audiences, doing special mailings and designing appealing course catalog. "These are not things I do instinctively, although I am learning," he said.

While fall continuing education enrollment is down from last year's 495, Yoder said the average class size is 15, compared to a national average of 10-12. He has tried to mix popular returning courses, such as introduction to computer and weaving, with new ones, to create an appealing assortment for a wide audience.

"Patterns of Living," a course for retarded adults developed for the first time this fall, is probably the most innovative of the new offerings, Yoder said. The class has proven so successful that he would like to extend it from the originally planned six sessions to 18.

"The potential for this course is great if we can find adequate funding," said Yoder. "Social work majors, for example, could interact with the retarded adults by volunteering to teach music and art appreciation or cooking and get some of the same exposure they now do at ADEC (Association for the Disabled of Elkhart County)."

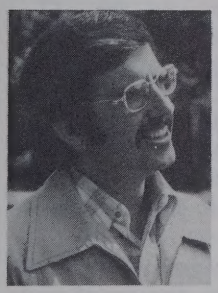
"Adult ballet: an introduction" and "Song leading for the church musician" are two new courses which also had high enrollment. Yoder was disappointed, however, that "Systematic training for effective parenting" had to be cancelled due to lack of interest.



Title III grant secretary Anita Kehr and assistant professor of home economics Marilyn Johnson study adult ballet this fall.

Competition from other continuing education programs in the area is partially to blame for such course failures, Yoder said, although "the TV offers as much competition as anybody," he added. He noted that the University of Michigan research center has reported that the average American adult spends an average of 14 hours per week watching TV, compared to 24 minutes per week on educational activities.

For those adults who are serious about continuing their education, Yoder said he would like to see Goshen College begin providing certificate programs, "Persons would then be more likely to enroll in a series of classes instead of one at a time," he said. "This would ensure us an ongoing pool of students."



Hess to publish book on criticism

A book based on his studies of criticism in general and film criticism in particular will be professor of communication Dan Hess' next publication, scheduled for December. The idea was born during his sabbatical year study at Northwestern University in Chicago in 1982-83.

An Invitation to Criticism grows out of Hess' concern that GC students "learn how to be critical of and respond intelligently to the texts of the times, even when those texts are alien or secular," he said. He is concerned that students sacrifice neither moral nor aesthetic considerations.

Although the text is intended as a working manuscript for courses Hess will teach, he said it could also be used in communication, literature, art and religion courses, as well as small groups or Sunday school classes. He has published five other books on communication and writing subjects.

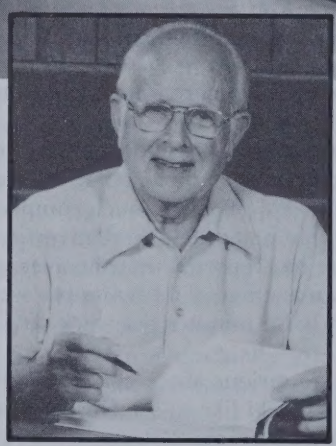
J. Harold Yoder and team members Dave Conrad and Jeff Stoltzfus

Yoder voted coach of year by peers

J. Harold Yoder, professor of physical education at Goshen College, was voted tennis coach of the year by the 11 tennis coaches in Indiana's division of the National Association of Intercollegiate Athletics (NAIA).

A 1950 graduate of GC, Yoder holds a doctorate in physical education from Purdue University and has taught at Goshen since 1955.

GC's tennis team finished third in the Indiana division of the NAIA for 1983.



An extensive collection of minerals belonging to former chemistry professor Glen R. Miller was donated to Goshen College's science department during Alumni Weekend.

Miller taught at Goshen from 1925 to 1967. After his death in 1980, his family gave his collection of mineral specimens to the college, where it has been put on permanent display in the Science Hall.

Music prof earns masters

Douglas Bomberger, assistant professor of music at Goshen College, completed his master of music degree with a Sept. 25 recital at the University of North Carolina, Chapel Hill.

His repertoire included Bach's "Prelude and Fugue in E Flat Minor"; Beethoven's "Sonata in C Major, Opus 53," more commonly known as "Waldstein"; Stravinsky's "Serenada in A"; and three "Etudes-Tableaux, Opus 39," by Rachmaninoff.

Bomberger, who joined the GC faculty this fall, directs the piano preparatory department. A 1981 graduate of Goshen, he has spent two summers as music director of Enchanted Hills Playhouse in Syracuse, Ind., where he directed the chorus and orchestra, coached the soloists and played rehearsal and show piano.

Friesen leads England drama tour

Lauren Friesen, assistant professor of drama at Goshen, will lead a London-based tour focusing on drama in England from May 27 to June 11, 1984. The two-week tour will examine England's theatre heritage from the medieval to the contemporary period and is open to anyone who is a high school senior or older.

In London, the group will attend 10 plays, hear two guest lecturers and tour the National Theatre building and the British Broadcasting Corporation production studios. Tour members will also attend two sessions on acting for television and two sessions on acting for the British stage.

The tour is open for undergraduate credit through Goshen, graduate credit through Graduate Theological Union in Berkeley, Calif., or non-credit through the Continuing Education Department at Goshen. Cost may range from $800 to $1,400 depending on air fare and credit options. The registration deadline is March 4, 1984. To register for the tour or receive more information, contact either John Yoder in Goshen College's Continuing Education office, (219) 533-3161, extension 451, or Lauren Friesen, extension 393.

Book dedicated to GC teachers

A 1959 graduate of Goshen College has edited a book and dedicated it to GC faculty members Mary Eleanor Bender, professor of French, and John Fisher, professor of English, citing them as "extraordinary teachers."

Robert Detweiler, professor of literature at Emory University in Atlanta, Ga., dedicated the book entitled *Art/Literature/Religion: Life on the Borders*. He was one of four Emory University faculty members honored for outstanding teaching in the 1975 edition of *Outstanding Educators of America* and holds a master of arts degree and a doctorate from the University of Florida.

Central American forum attracts GC reps

Six Goshen College faculty members attended a conference entitled "Anabaptism, Oppression and Liberation in Central America," sponsored by Mennonite Central Committee (MCC) from Oct. 13 to 15 at the Christian Life Center near Chicago.

The group included professors of history John Oyer and Theron Schlabach; Mary Liechty, associate director of international education; John Yordy, associate professor of chemistry; Larry Rupp, associate director of student services and director of residence life; and Ron Collins, associate professor of Hispanic ministries.

Collins said a central message of the conference, repeated by missionaries, pastors, MCC workers and natives of Central America, was that North Americans should work at getting their country's military forces out of Central America. "When saying and doing nothing supports the status quo, what does our silence signify?" he asked.

In October, Philip Clemens won a $500 prize in the 1983 Advent Hymn Competition of the First United Methodist Church of San Diego, Calif. His composition, "Blest Be the King," was a hymn of "brightness and majesty," according to contest judges. Composers from 34 states and Canada entered the competition.

The man behind all that jazz

by Ann Martin

Mennonite religious roots may be radical, but Mennonite musical tastes can be downright conservative. "Amazing Grace," for example, sung in four-part harmony with organ accompaniment is a favorite of most Mennonites. Jazz the song up with syncopation and saxophones, however, and it might strike some as alien or secular.

Philip Clemens, director of the Goshen College Jazz Band, enjoys four-part harmony and organs, but he is equally enthusiastic about syncopation and saxophones. He doesn't believe instruments and rhythms define songs as sacred or secular, and his training in both music and theology doubly qualifies him to say so.

As a youth, Clemens struggled to reconcile his love for music with his sense of responsibility to the church. A vocational choice between musician and minister seemed inevitable to him.

Gradually, however, he recognized a third option: he could pursue both music and theology and find ways to intertwine the two. He would not only study each discipline separately; he would try to build bridges between them.

In 1963, he graduated from Goshen College with a degree in music and enrolled in Goshen Biblical Seminary in Elkhart. Three years later he completed his bachelor of divinity and headed for Union Theological Seminary's School of Sacred Music in New York City, where he earned a master's degree in 1968.

That fall, he joined the faculty of Eastern Mennonite College in Harrisonburg, Va. "While at EMC I faced the choice of accepting 'classical' music as the only valid music, or of teaching and accepting all forms of music," said Clemens. "I guess it's obvious which choice I made."

When he came to Goshen College in 1970 to teach organ, Clemens began reflecting on the turbulence of the past decade. Although militant protests and street demonstrations were not his style, he wanted to somehow identify with and support those seeking needed social change.

"I started to be interested in black music," he said. "My earlier decision to open myself to all kinds of music was probably responsible too, yet I had made that decision not knowing where it would lead me."

It led him most immediately to a conference where he got his first taste of authentic black music, and to a book which gave him his first look at a comprehensive history of the subject. Over the next few years he read more history and listened to more black music, absorbing and learning.

Simultaneously, he continued studying and teaching more traditional kinds of music: organ, composition and choral conducting. He spent the 1974-75 academic year completing a doctorate in sacred music at Northwestern University in Chicago.

On his return, he was asked to teach a freshmen colloquium course and chose black American music as his topic. A student in the course asked about starting a jazz band, and by January 1976, a band organized and directed by Clemens was meeting regularly.

In the almost nine years he has directed the band, Clemens' respect for jazz has increased enormously. "Jazz overwhelms me," he said. "It's a real art that takes sacrifice to learn. I wouldn't even call myself a jazz performer because I have too much respect for jazz."

Jazz deserves recognition for its historic as well as its artistic significance, he added, "since it is one of the only original contributions our country has made to the fine arts."

Ironically, this national contribution had its origin in a national disgrace — slavery. "There is an upside-down kingdom quality about the way jazz developed," said Clemens. "It reminds me of the righteousness and justice of God, and it's exciting to be involved in something like that."

His devotion to jazz certainly has not lessened Clemens' commitment to other musical forms. He composed several songs for a Bethlehem '83 songbook, and has recently had his first book published: *Short Hymn-Tune Arrangements for Organ*. Intended as a practical guide for church organists, the book includes essays on basic organ technique and choosing a church organ.

The church at large may not be ready for jazz in the worship service, but Clemens would welcome such innovation. "Some people do not understand or like jazz," he said. "But I would ask them not to confuse personal likes and dislikes with the question of appropriateness. I've seen so much good come out of our jazz band playing to church audiences that I know something good, something right is happening."

White Mennonites' acceptance of jazz as appropriate, valid music should not be an 'if' but rather a 'when' question, Clemens believes, especially because most of our educational institutions and church agencies already emphasize intercultural awareness. In time, this body of people so strongly tied to its own history and traditions will surely grow to appreciate the rich musical heritage of another culture.

Postmaster: Send Form 3579 to Goshen College, Goshen, Ind. 46526

Sum and substance

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Words and music

by J. Lawrence Burkholder

When words and music are combined to form the Christian musical tradition, they make a powerful impact upon the world. Through chants, hymns, oratorios and Requiem masses, Christian people of all nations are converted, inspired and comforted. What would Christianity be like without "Amazing Grace," Handel's "Messiah" and Brahms' "Requiem Mass"? — obviously the poorer.

But the relation between word and music is not one of complete accord. Historically, Christianity has preferred words to music; when music is accepted it is often held at arms length. David's psalms have been recorded and transmitted; his music has not. In general, the musical tradition has followed after the literary tradition. Music has been subservient to the text.

Furthermore, music without words is considered by many to be either devoid of meaning or a threat to the faith. Recall how hard it has been for churches to accept musical instruments in public worship. If pipe organs could have preached and violins could have talked, they would have been introduced much earlier as means of grace.

Why has Christianity preferred words to music? Because words have been the primary means by which the Christian tradition meets one of its major objectives — namely, to assume its identity. Christianity wants to be known as a particular faith, distinguishable from all others. From the call of Abraham on, Hebrews and Christians have been most insistent upon making distinctions and drawing lines of demarcation. With passion the Hebrew faith is traced to a single human being by the *name* of Abraham. The God of Elijah is not to be confused with other gods. The Hebrews called Him Yahweh. The nation through which all the world will be blessed is Israel — none other. Jesus is the cornerstone. There is no other name by which one can be saved.

Clearly the Hebrew-Christian tradition is the most wordsome, if not wordy, tradition in history. It prefers prophets to priests. Other religious communities maintain themselves in much more diffuse ways. Hinduism, for example, is a relatively non-verbal religion. The hardest thing to find out is what Hindus believe. Hinduism and Buddhism are culture religions. They have little to say — which is not to denigrate their vitality. They are mediated by culture in its totality.

The power of words over music, of course, varies. In some musical literature the music is little more than a vehicle for a message. Such is the case with most gospel songs. These are intended to preach the Word through music. They are usually specific, letting nothing to the imagination and thus dispelling all mystery. God and Satan, sin and salvation, good and evil, darkness and light are presented as absolute opposites. Music is not allowed to inject a note of mystery and uncertainty.

Most traditional hymns, however, are more poetic, less specific, more musically complex and more universal in their application. Hence, they allow greater freedom to the music. In them both words and music speak in their own idioms. Deprive "A Mighty Fortress is Our God" of its traditional music, and its power would be lost. Luther, the author of both words and music, brought them together into a profoundly Protestant unity. Into that great Reformation hymn, he poured his mind and heart.

In oratorios and requiem masses the music becomes increasingly prominent. In classical music literature the composers frequently make great use of Scripture. But at the same time the music is permitted an integrity of its own. Brahms is most assiduously faithful to Scripture in his "Requiem," but the subliminal, tragic, fateful and ponderous sounds of the opening bars reveal an acquaintance with the reality of death that goes beyond words. In Christian musical literature, words represent what is essentially Christian, but the music offers simultaneously the full range of human experience and emotions that cannot be verbalized — joy, sorrow, hope, praise, fate, tragedy, surprise and disappointment.

Because musical ideas are less certain than articulated ideas, Christianity, a jealously monotheistic, christological religion, accepts nonverbalized ideas with reserve. Hence, music without words, if permitted, is seldom accorded religious significance.

I would claim, however, that Christianity's fear of the unspoken is exaggerated and needs to be transcended. Reality cannot be reduced in its totality to language. Words spoken specify but at the same time limit. The most sublime experiences of reality are accompanied by silence, or "with sighs too deep for words" (Romans 8:26).

But how can we be sure that music without a text is legitimate? How can we listen to Wagner without identifying with his mythology? The answer is the same as with much in literature. As mature human beings, we listen to Wagner in the same way we read his one-time friend Nietzsche — intelligently, discriminately and with a measure of Christian charity for those who speak, however errently, from the raw flesh of the heart.

Christianity is a religion of the Word, but if Christian music is over-domesticated by words, it loses its dignity and mystery. The music department at Goshen College is committed to a vast range of religious music including gospel songs, jazz, hymns, oratorios and all sorts of classical repertoire. The challenge of a Christian liberal arts college is to produce people of such experience and maturity that messages about the fullness of life will be heard both through the explicitness of the words and the integrity of the music.